

BELIEVERS
MORTIFICATION
OF

S I R

BY THE

S P I R I T :

WITH THE AUTHOR'S THREE LAST

S E R M O N S :

The Second EDITION.

To which is added an

Essay on Hypocrisy.

By Mr. ALEX. CARMICHAELL, V.D.M.

GLASGOW-COLLEGE,

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TO THE
RIGHT HONOURABLE
The EARL of
HYNDFORD, &c. &c.

My LORD,



HE Friendship
with which your
LORDSHIP's Family
have always ho-
noured

iv *The Dedication.*

noured the Author,
and his Posterity :
Makes me that I can-
not think of neglect-
ing even this small
Opportunity of pub-
lickly declaring how
much I am,

My LORD,

Your Lordships most

obedient humble Servant,

ALEX. CARMICHAEL.

THE
PUBLISHER
TO THE
READER.

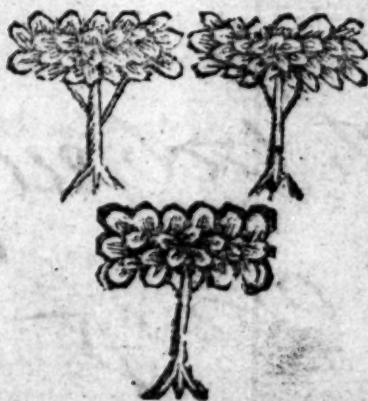


*THE following Sheets
wrote by my Grand-
Father, I have by me,
fairly written with
his own Hand: The Treatise on
Mortification, and his Three
last Sermons were Printed at
Lon-*

London, but *very uncorrectly*,
a little after his Death, a few
Copies of *which* are still extant;
and notwithstanding of that Dis-
advantage, are much esteemed
by those who have seen them,
which is the Occasion of this
Second Edition, exactly accor-
ding to the Original. As for the
Essay on Hypocrisy, it was
never before Printed, but has
been very much approven by
very good Judges, to whom I
have shewn the Manuscript. I
shall trouble you no further, as
being neither a proper Judge of
the

to the Reader. vii

the Subject, nor one from whom
an Approbation could come with
a good Grace if I were; only
I promise, That if this is as ac-
ceptable to the Publick, as it
seems to have been to those I
have heard talk of it. They shall
have more of the Author's Writ-
ings that I am Master of, all
fairly written with his own
Hand. Adieu.



Dear Sir

Yrs

Yours truly
J. H. P.

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Or
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ROM. VIII. 13.

If ye through the Spirit do mortify the Deeds of the Body, ye shall live.



HERE is Life and Death laid before you, *If ye walk after the Flesh, ye shall die!* A dreadful Word. spoke even to those who are in Christ, and to whom there is no Condemnation, who yet need to be warned of their Danger. Conditional Threatnings may be mustered to them, without bringing them back to a Spirit of Bondage; and the Lord works on their Fear, as well as on their Love: And will have them keep one Eye on Hell, and another on Heaven: Or rather, he'll sometimes have them look behind them, that at the Sight of Hell and Wrath, they may fly the faster to the Hope that is set before them:

Do not deceive your selves with an Opinion of your Privileges.

Well then, *What muſt we do that we may be ſaved?* The Words of the Text tell you: Where Mark, that the Apoſtle is ſpeaking to ſuch as are in Chriſt Jeſus. If ye aſk what an unrenewed Man ſhould do to be ſaved? The Scripture answers, *Acts 16. 31. Believe on the Lord Jeſus Chriſt.* 1 John 2. 23. *And this is his Commandment, That we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us Commandment.* Get into Chriſt. But if ye aſk, What the Man that is in Chriſt ſhall do? The Text tells you, which takes in, or rather ſuppoſes holy walking, or walking after the Spirit; for as Light comes in, Darkneſs goes out: So that Mortification is one Part of the Condition, upon which we attain the Poſſeſſion of eternal Life, though it be by Faith, by our firſt believing, that we acquire a Right to it.

Now in the Words, we have, 1. The Act enjoyned, *Mortify.* 2. The Object about which it is converſant. 3. The Way or the Means by which this is to be effected *through the Spirit:* 4. The Promise annexed, *we ſhall live:* 5. The Conditionality of the Promise: *If, &c.*

For the firſt, What it is, we ſhall after ſhew; only now the original Word ſignifies, to ſlay, to purſue to Death. Sin is not at once ſlain, it gets a Death-Stroke by the firſt ſaving Work of Grace: It never recovers that; but yet it dies but lingeringly, (therefore called a *Crucifixion*) and it is a great Part of the Chriſtian's Exerciſe, to follow it to Death, to be driving Nails into it, and keep it bleeding till it expire.

For the Second, Let us obſerve the various Scripture Expreſſions: As 1. *Fleſh*, ſo frequently in this Chapter, this ſometimes ſignifies the State of the natural Man: *He that is in the Fleſh cannot pleaſe God:* So John 3. 6. *That*

That which is born of the Flesh, is Flesh: And that which is born of the Spirit, is Spirit. Sometimes the Remainder of Sin in the Regenerate. Gal. 5. 16. *This I say then, Walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh.* And so we read of the Works of the Flesh. Gal. 5. 19. *these are the Deeds of the Flesh.* 2. Sin is spoke of as a Body, as in the Text; sometimes called a *Body of Sin*, Rom. 6. 6. Sometimes, *the Body of this Death.* Rom. 7. 24. It is a Body, not a Phantasm, we are to conflict with: it is not to *beat the Air* we are called to: its Weight is not found, because it is in its Place, in its Element. Now this Body hath various Members, these we are to mortify: Gal. 3. 5. *Mortify therefore your Members which are upon the Earth.* The Stump of Sin cannot be got out, but we must be daily mutilating it, and cutting off its Members: The Stump we cannot pluck up; the Body and Mass of in-dwelling Sin we cannot discern, nor reach; but its Deeds and Workings we feel. And albeit God's saving work upon the Soul, (wherein we are passive) does wound and weaken the Body of Sin; Yet any Work of Grace wherein we are active, does immediately only strike at the Members of Sin, and at the Deeds of it; Therefore says the Text, *If, &c. mortify the Deeds of the Body.* 3. Sin is called a *Man*, an *old Man*, to hold forth the Strength and Cunning of it, and its Interest in the Soul and Body of a Man. It is not a dead Carcass; nor is it seated only in the outward Members of a Man: Now we read of the Deeds of this *old Man*, Col. 3. 9. *Lie not one to another, seeing you have put off the old Man with his Deeds:* These are the same with the *Deeds of the Body.*

3. By the Spirit, is here understood, first and mainly the Holy Ghost; by whose immediate Efficiency this Work is effected: Yet, 2. May be taken in also, the Grace of the Spirit, by the acting of which this Work is carried on.

Now, from these Words, I shall take Occasion to speak to these Particulars in short: 1. What Mortification is. 2. What's the Object and Extent of it. 3. The Necessity of it. 4. What is the Work of the Spirit in it. 5. I shall apply the whole.

For the first, It is necessary in the first Place, to shew you some Bastard-kinds of Mortification, whereby ye may know what it is not. The first is, A Philosophick Mortification to such Things as are seen by the Light of Nature, to be empty and unsatisfactory, for Reason may go far here; hence some of the old Philosophers seemed to condemn Riches, and to be above Trouble for outward Changes, as *Diogenes*, &c. Yet they were either but Dissemblers, as *Seneca*, who writes against Avarice, and tells us, That Nature was satisfied with Water for Drink, and with a House of Turfs, yet he was a Covetous Man. So was *Cicero* an aspiring Man, for as much as he writes against Pride; or else what they did was not by the Spirit and the Cross of Christ, but from meer moral Considerations, as the Mortification of the old Pagans, (revived again by some who call themselves *Christians*) who taught Men to moderate their inordinate Desires and Passions, by the Precepts and Habits of moral Virtue. This especially flourished among the old Family of Philosophers, called *Stoicks*, who pretend to be without all Passions, which (said they) were not incident to wise Men. If they met with any extraordinary Mischance, they thought a wise Man might step out at any Door he would, into their imaginary Heaven and Happiness. Hence *Cato*, who was the World's Wonder for his Wisdom, stabbed himself; and his Servants finding him, bound up his Wound, which when they were gone, he teared open again: Yet not expiring soon enough, he was forced to use some other Violence to himself. So *Seneca* and others. Now this Way of Mortification

tification, all who deny the Necessity of special Grace (as *Pelagians*, *Arminians*, *Quakers*) must needs fall into; For whatever different Names they give to any Word, Principle or Power; yet if common to every Man, it is still but Nature, which is capable of Improvement: And indeed, how far common Reason may be improved to the regulating of a Man's Passions, is plain from the manifold Instances of old and late Moralists, to the Shame of many called *Christians*.

Yet it is plain, that they did but keep under their Lusts, and not mortify them: and that by their depressing one Lust, they did but exalt another; as those who died for their Country, and forsook all for meer Love of Learning; but what avails it (*says one*) to be dead to a bit of Clay, and alive to vain-Glory, which is indeed the Life of Sin, and of the old Man. Pride especially did grow upon the Ruines of other Lusts: So that their seeming Self-denial and Mortification, was really but Self-magnifying. Yea, to that height of Pride did some of them grow up, that *Lucretius* and *Seneca* endeavoured by Argument, to exalt their virtuous Men above their Gods; in as much as these were necessarily good: But Men were such voluntarily and by Choice: And whoever now they be, who would lessen our natural Pravity and Misery, and who oppose the imputed Righteousness of Christ, and Justification by Faith, (whatever their seeming Mortification and Moral Endowments be) they must needs fall into the same Condemnation; for Ignorance of these grand Truths, was the Root that the *Pagan* Arrogance grew upon: As for that inward Tranquillity that followed the Moderation of their Passions, it was but a Lie.

2. A second Bastard-way of Mortification, is, that of the *Papists*, it stands in some outward Severities, as lying on the Earth, whipping themselves, going bare-foot-

ed, with Ropes about their Waists, begging, lying in Cells, Hermitages, Vows of Poverty and single Life. They suppose, says *Luther*, That when they enter their Cells, they are crucified to the World, when indeed they are crucified to Christ, and Christ to them, Pride and Self-righteousness being thereby quickned. We may as well sacrifice our Lives, as shed a Drop of Blood, in such a Way as *Baal's* Priests did, which had the same Ground and Bottom that Popish-whippings and Penances have. But what Pride, Epicurism, and monstrous Lusts have been, and are cherished under these Pretences, I need not tell you. We grant, that, to keep the Body in Subjection, is a Part, and a Mean of further Mortification. But this is not to be done by Rigour and Cruelty, but the sparing Use of outward Comforts, and refusing to gratify the inordinate Desires of the Flesh. Some such Severities as going naked, &c. some *Quakers* have also espoused, but this is not through the Spirit to mortify, &c. These Means of Mens devising, do but cherish Self-righteousness and Pride. Satan is not so easy as to be beaten or buffeted out: Were he to preach, he would preach such Doctrine as this, and prescribe such Methods: Witness some *Pagans*, who in these have out-gone *Papists*.

A 3d false Way of Mortification, is that of the *Antinomians*, who place it in the Want, or suppressing of all Challenges of inward Sense and Trouble for Sin; these they cry down as legal, and the Ground of this is another no less Error, viz. that what is Sin in others, is none in them: Suppose even gross outward Wickedness. But our Lord came to redeem Sinners, not Sin: He justifies our Persons, not our Sins; this were the Way to vivify Sin, and to mortify Holiness. Sure, *David* knew not then what Mortification meant. *Psal. 51. 3. I acknowledge my Transgressions, and my Sin is ever before me.*
But

But I will not rake into the Ashes of this (I hope) buried Error.

A 4th false Way of Mortification, is that which lies in restraining from outward Impieties: Whereas the first Motions of Sin, if not consented to, are pleaded not to be Sin. Thus *Papists* and *Quakers*: For these last have espoused this among other *Papish* Errors: And if they fall into gross Impieties, they blasphemously father them upon the Holy Spirit. But are not the first Motions, the Deeds of the Body? Do they not flow from some evil Principle or Habit in the Soul? If they do, they are to be mortify'd; If you say, we mortify them, when we consent not to them: I answer, Mortification imports more, even the Extirpation, and as much as may be, the Suppression of them; for their very being in the Soul is irksome to the godly Man, the new Creature cannot bear them, Rom. 7. 24. *O wretched Man that I am, who shall deliver me from the Body of this Death.* And were it not for Christ, we should be condemned for them, Rom. 7. 25. *I thank God through Jesus Christ our Lord. So then, with the Mind, I my self serve the Law of God: But with the Flesh the Law of Sin.* Rom. 8. 1. *There is no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* They foolishly tell us, That these Motions are from Satan; James tells us, They are from a Man's own Lust, Chap. 1. 14. *But every Man is tempted, when he is drawn away of his own Lust, and enticed.* Our Lord says, They are from the evil Treasure of the Heart, Luke 6. 45. So that they are plainly the Deeds of the Body. But hence we see, what Friends these People are to inward Holiness; and that the Perfection they boast of, is but a Cheat; even suppose they were altogether free of outward Acts of Sin, which yet they are too blind and credulous that believe.

A 5th false Way of Mortification, is the laying Sin asleep. Now, a sleeping Man looks as if he were dead: So does Sin, till upon some Occasion it be awakened; yea, and it grows thus stronger than before. *Soul*, one would think, had now overcome his wicked Malice, when he cries out, *My Son David, thou art more righteous than I*; but it grew upon him, and soon broke forth with more Violence. It may be, that for Want of Opportunity of a Temptation or Provocation, thou mayst think thy Corruption mortified, when it is only like Waters bound up, or like Fire under the Ashes.

A 6th false Way, is the letting of Sin die alone, or of its self: As youthful Lusts, Vanity, Prodigality, Revenge, &c. Either Sin kills thee, or thou must kill it; but when it dies alone, it is an Evidence, that it has undone thee: And now like a victorious Champion, it dies in Peace on its Bed, and is not vanquished by thee. O Sinner, shall thine Enemy die in Peace? Wilt thou not pursue it to Death, and be avenged on it for thy two Eyes, for thy two Hands, &c. For all the Miseries, Sorrows and Woes, that it has wrought thee?

This is a Sort of natural and necessary Mortification arising from Impotency to Sin, and to fulfil the Lusts of the Flesh. Children have no Passions for Treasures, Houses and Lands, &c. yet That is not Mortification, there is a living Seed of Sin there. There is as much Fire virtually in every Bit of Flint, as would burn a City; and there is as much Sin in Seed, in every Infant, as would set on Fire the World. So in the aged, all the Actings of the Man are blunted: That which *Barzillai* says of himself, may be in the Letter of it truly said of some that have not mortified the Deeds of the Body, 2 Sam. 19. 35. *I am this Day fourscore Years old: And can I discern between Good and Evil? can thy Servant taste what I eat or what I drink? can I hear any more the*
Voice

Voice of Singing-Men, and Singing-Women? wherefore then should thy Servant be yet a Burden unto my Lord the King? There may be some Deadness of actual Lusts, yet original Sin lives: As the Root of the Tree is fresh, when Leaves and Fruit fail in the Winter: Yea, it may be, when the Stock above Ground, may be either cut or rotted; for the Soul is the chief Seat of Sin, and it never waxes old. Hence Sins that are more spiritual, are often ripest in old Age: So that the Conversion of an old Person is harder and rarer: And for bodily Sins, if the Case be altered, 'tis from no Change upon the Soul, yea, nor is Sin gone out of the Body; but as Flint or Steel have Fire virtually in them, even when beaten into Dust, tho' you cannot now strike it out of them; so there is Sin in the very Dust of Sinners, for they go to their Grave with their Bones full of it, and that not only in Respect of the Guilt thereof.

7. There's another Sort of counterfeit Mortification, which is more occasional and transient: The Sight of a dying dear Friend, or an Occasion of some great Loss by Sea or Land; the sudden Fall of some great Man; the burning of a stately House or City, the Pain and Sickness, the Misery and ignominious End of some Sinner, suppose some unclean Wretch; these often excite Abhorrence of Sin, some Contempt of the World: How many unmortified Souls can on such Occasions talk of the Vanity of the World, and the Mischief of Sin! And such may even die, with these or the like Words in their Mouth, O what is Man! He is like Water spilt upon the Ground, O this vain vexatious World! I would not live again for a King's Crown. Sore Trials, when of long Continuance, breed a Weariness of the World, and a Sort of Carelessness of worldly Concerns, which is often mistaken for Mortification. Sometimes this transient Mortification, proceeds

proceeds from some common Convictions, from some awakening Work, which is ordinarily accompanied with some restraining Grace. *Judas* can now despise his thirty Pieces of Silver. When the Smell of Hell comes up into a Man's Nostrils, it will make him throw away his Idols. When *Achan* is to be stoned, he thinks not much of his Wedge of Gold: When under Convictions, Sin often couches and contracts it self, and when these are over, it dilates it self. None of these Occasions are fit Seasons for Men to make a Judgment of their Mortification: So much for the Counterfeits of Mortification: Amongst which, I might have reckoned that which naturally arises from Mens Complexion, by Reason whereof, some are more meek; temperate, and chaste than others; Which, when set off by Wit and Learning, looks very like Mortification.

Come we now then to shew what it is, having seen what it is not. Mortification may be either actively or passively considered: Considered actively, it is a Work of the Spirit; whereby the Soul strives not only to beat down the Motions and Stirrings of every Sin, but endeavors to destroy the Body of it, and to slay it in the Root thereof; which in some Measure every Believer does effect. Mortification, passively considered, lies in a Deadness of the whole Man, in Order to Things forbidden, and in some Sense also to Things lawful: The Soul is taken off from sinful Objects, and from inordinate Appetite of lawful Objects.

Now to speak of it in both these Considerations: Mortification, actively considered, lies not in unconstant, uneven, and flashy Fits of Indignation and Opposition against some Sin; as some take Vengeance upon some Sins, and spare their prime Lust, as *Saul* did the King of the *Amalekites*; but it is a constant and daily war-
ring

ring of the Soul against great and small, especially against our Idol-lusts, wherein the Man not only endeavours to destroy the Love of Sin, and Delight in it, but the very Being of it. And this leads us to the second Thing Proposed, the Consideration of the Object of Mortification, actively considered.

And this is first, and chiefly the Sin of our Nature; Paul calls it a *Body of Death*, Rom. 7. 24. It was this Paul had most in his Eye, it was this that laid him low: It was the Sight of original Sin, especially, that first slew him. Ver. 9. And after all his Attainments, it is this that keeps him humble; and O, how blind are they that see not this Body! And no Man that sees it, but will say of any Sin, *Am I a Dog to commit this?* It will keep a Man upon his Watch-Tower, and help to maintain a holy Fear and Diffidence of Self, and Dependence on Grace. It is right Convictions of this, that advance the Soul's Esteem of Christ, of his Redemption, and of free Grace, yea, of the Allsufficiency of Grace: *O wretched Man that I am, who shall deliver me!* As if he had said, If ever Grace and Strength were posed, it would be in delivering of me, &c. *But I thank God through Jesus Christ*, Ver. 25.

And indeed the Sinfulness of Sin, the exceeding Sinfulness of it, the Mystery of it, is never understood, till the original Pravity of our Nature be seen, Rom. 5. 9. *For I was alive without the Law once, but when the Commandment came, Sin revived, and I died*, Rom. 7. 13. *Was then that which is good, made Death unto me? God forbid. But Sin that it might appear Sin, working Death in me by that which is good; that Sin by the Commandment, might become exceeding sinful.* Sound Convictions discover the Evil of actual Sins, but they let us see more Malignity in this, than in all the Sins of our Life: Yea, than in Murders, Adul-

ter-

teries, Lying, Swearing: It is a fruitful Womb that has Millions of Sin in it, and would be eternally bringing forth, though there were no Devil to tempt, nor to Midwife it into the World. And finally, they let us see, that its being transmitted to us, and not contracted by us, does not lessen the Guilt nor Danger of it.

Here then Mortification must begin: It will be in vain to damm up the Streams, while the Fountain runs, it will either carry down the Damm, and run the more impetuously, as is evident in the Case of many, who have been some While under Restraints; or it will run out some other Way, and find out another Channel for it self.

And indeed, Mens devised false Methods of Mortification, serve only to damm up Sin, or to lop off its Branches; It is the Light of the Spirit accompanying the Word, that only discovers this, *Rom: 7. 7. I had not known, &c.* and it is by the Spirit only that this is mortified, as the Text shews: Hence it is only the true Believer that does any Thing to Purpose in this; and the more the Believer is exercised in the Mortification of original Corruption, the weaker and fainter are the Acts of Sin, and the stronger and the purer are the Actings of his Grace; for it is the Strength of this that does sensibly weaken the Actings of his Grace, and does secretly and insensibly weaken the Principle of Grace. Now this Corruption of our Nature is sometimes called, 1. *A Body of Sin*, to hold out the Greatness of it; and 2. *A Body of Death*, because it works Death, and has Death and Hell in it, and because of its being loathsome and burdensome to the Believer. 3. It is called *Enmity against God*, *Rom. 8. 7.* To shew its desperate and dangerous Nature: 4. It is called *Sin that dwelleth in us*, *Rom. 7. 17.* To shew its Nearness to us, and its Access to hurt us. 5. It is called *The Law of Sin in our Members*, *Rom. 7. 23.* To shew what

what usurped Authority it has over us. 6. It is called *The old Man*. Col. 3. 9. To shew its Skill and Cunning, and because it has the first Possession of us, and in the Regenerate is waxing feeble. 7. 'Tis called *The Flesh*, Rom. 8. 1. Gal. 5. 24. *And they that are Christ's, have crucified the Flesh with the Affections and Lusts*. To shew (as some think) how it is propagated, and how it is cherished, viz. by Flesh-pleasing Objects, and how it inclines to Flesh-pleasing Courses, and puts the Flesh in the Room of the Soul. And to shew how dear it is, even as our Flesh. 8. It is called *Lust that entices*, to shew its restless Activity, it will not let thee alone, though thou wouldst forbear it, *James 14*. Finally, 9. It is called *a Root of Bitterness*. Heb. 12. 15. to shew its hidden Nature, and its Fixedness in the Soul, and that as in its Soil (it is not ingrafted or inoculated in us;) so does it influence our Actions: There is no Sap in the Branches but what comes from the Root: But O the bitter Fruits of it! There is no true Sweetness in the Root, nor in the Branches: Lamentation, Sorrow and Wo grow upon it! Now, how this should be mortified, may come to be spoken to, in the Application.

2. The Effects or Actings of this original Corruption, are also the Objects of Mortification actively considered. This bitter Root has many Branches: This Body has many Members: These, *Paul*, calls *our Members which are upon Earth*. Col. 3. 5. That, tho' differing among themselves, yet make up one entire Body of Sin, and do execute what the Law of Sin commands. They are formed in us, as soon as Hand or Foot of our natural Body, and grow up as the outward Members do: And by these Members, Sin fights and wars against the Soul; and yet are they as dear to us as a right Eye or Hand, or Foot: Finally, it holds out to us, how Sin is seated in every Member; And so powerful, is the Law of Sin in our Mem-

Members, that they may be called *Members of Sin*: They are so animated as it were with Sin, Rom. 6. 13. *Neither yield ye your Members as Instruments of Unrighteousness unto Sin: but yield your selves unto God, as those that are alive from the Dead; and your Members as Instruments of Righteousness unto God.* Sometimes these be called *the Lusts of the Flesh*, Rom. 13. 14. *But put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof.* Gal. 5. 16. *Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh.* 1 Pet. 2. 11. *Abstain from Fleshly Lusts.* The Apostle speaks of the Kind and Species too, Rom. 6. 12. *Let not Sin therefore reign in your mortal Body, that you should obey it in the Lusts thereof.* And Rom. 7. 8. *But Sin taking Occasion by the Commandment, wrought in me all Manner of Concupiscence.* He insinuates great Variety of Lust, 1 John 2. 16. *The Lust of the Flesh, we find three especial Lusts mentioned: The Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life.* Sometimes these are spoke of as Acts of the Mind and Heart: Hence called *the Imaginations of the Heart; walking in the Vanity of their Mind.* And sometimes taking in Mind and Affections too, hence called *the Desires of the Flesh, and of the Mind*, Ephes. 2. 3. *Among whom also we all had our Conversation in Times past, in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind; and were by Nature the Children of Wrath, even as others,*

Now, tho' these particular Corruptions have originally the same Interest in the Man, yet by Reason of some accidental Advantages, as a Man's natural Complexion, Education, Employment, &c. Some get above the rest, and prevail so, as to make other Lusts lacquey them, and upon every Occasion to give Place; Sometimes, the Lust of the Eye, that is *Covetousness*: Sometimes that of the Flesh, or *Voluptuousness*: Sometimes Pride. Sin is as

Of Sin by the Spirit.

19

a great King, and these are its three Princes, that command all Men under it: They are *universal Lusts*, some call them *Sin's*, or *the World's Trinity*; and these admit many Sub-divisions: Some of these may more properly be called *the Lusts of the Flesh*, that have the sensual and brutish Part of Men only or mostly for them, at least engage only Mens corrupted Affections; some of these are more subtil and refined, and are called *the Lusts of the Mind*: When they gain not only our Affection, but our Judgment to be for them. Men by their prudent way disguise their Pride, their Covetousness, their Prodigality (especially when it runs not out on sensual Objects) and hide it not only from others, but from themselves. Indeed, ordinarily, the Affections are first intangled, and these bribe, and byass and corrupt the Mind, and engage it first to contrive the fulfilling of their Lusts, and then to justify them. And one would wonder to see Men, rational in other Things, so much blinded in the Matter of their predominant Lusts, Now these must be mortified: And this is held out to us, by plucking out the right Eye, &c. they that are *Christ's*, must crucify the *Flesh with the Affections and Lusts thereof*. 1. We must not fulfil the Lusts of the Flesh: We must not let Sin bring forth. Nay, 2. We must not let it conceive. Much of the Duty of Mortification lies in beating down the first Motions of Sin, and the first Risings of Corruption in the Heart: Be it of Pride, Covetousness, or Unbelief; as soon as the evil Tendency of any Thought or Imagination is discovered, or as soon as the least Influence of any tempting Object upon the Mind, or Heart or Affections is perceived, it should be checkt, and some Act of the contrary Grace excited and put forth.

And indeed it is (comparatively) easy to conquer the first Motions of Sin: And were we making Conscience of this, we should prevent much Labour and Sorrow:

Sorrow : A little Spark is soon quenched, yet may it burn a City. It is storied that *Archimedes* framed such Engines as could pull the strongest Oak up by the Root ; and that with the Wind of his Mouth, he could set them on Work : Truly, *Satan* hath such Engines in Mens Hearts, and there's Need humbly to recognize our Debt to Divine Grace upon every Advantage, even against the faintest Motions of Sin : and to beware of Pride, which can rise and get up on every Mole-hill : O! were we under right Impressions of the exceeding sinfulness of Sin, our Hearts would start back at the first Appearance of it; or, were we living near God, and in a holy heavenly Frame, we would abhor every hellish Suggestion, *James 4. compare 7, with 8 Ver. Submit yourselves therefore to God; resist the Devil, and he will flee from you: Draw near to God, and he will draw near to you: Cleanse your Hands, ye Sinners, and purify your Hearts, ye double minded.* If you be afar off, you will begin to parley with Satan, and by Degrees he prevails, and by frequent but viewing of Sin, Tenderness wears off, and Hardness comes on, and the Conscience is defiled, which when kept pure, smites a Man for every Motion of Sin. There's Need of watchful Diligence, for this Piece of Mortification is a laborious Work; Sin is so active and stirring continually, and we naturally idolize our Ease; and when we give up our selves to it, we become as Cities without Walls. But O! how many Deliverances from Sin, does the watchful Christian observe ! And how many Stones of Remembrance does he set up ! And how much sweet Communion with God has he in this hourly Resistance and Mortification of Sin.

In the next Place, let us speak a little to Mortification passively considered; and I shall shew to what we must be mortified. In general, we must be mortified to Self: The Apostle speaks of his being crucified to the World,

World, Gal. 6. 14. But God forbid that I shou'd glory save in the Cross of our Lord Jesus Christ; by whom the World is crucify'd unto me, and I unto the World. But it is only to the World, as it feeds and maintains Self. Man has fallen from God to himself; so that Self is now the God of this World, and Selfishness is the Life of Sin: It runs like Blood and Spirit thro' every Sin. Now, Self is either Natural, Moral, or Religious: We must be dead to All.

I. For Natural Self: We must be mortified to it: And First, To all Natural Abilities and Accomplishments; to Strength, Beauty, Blood, and Honourable Birth: Strength is the Glory of Behemoth, and is subdued by Age: The Rose and the Lily have more Beauty than them: Blood is a borrowed Good, 'tis the Parent's Glory, not thine: What is Courage when he can make the shaking of a Leaf bring on Fear, and Terrour, and Fainting? Lev. 26. 36. Deut. 28. 65. Yea, we must be mortify'd to Life its self: This was eminent in Paul, To be mortify'd to Life, is to hate Life for Christ: Mortification to life, is our Victory in suffering Times, Rev. 12. 11. And they overcame -- by the Blood of the Lamb, and by the Word of their Testimony, and they loved not their Lives unto the Death. Love of Life is the Life of Sin, when it is not loved in God.

2dly, We must be mortify'd to the Mammon, and to the Pleasures of the World; Paul saith, not only as Samuel, whose Ox have I taken? Sam. 12. 3. but, I have coveted no Man's Silver, or Gold, or Apparel, Acts 20. 33.

There's a secret Confidence Men have in Riches, which is the Life of Covetousness. Job purgeth himself of This: Chap. 31. 24, 25. If I have made Gold my Hope, or have said to the fine Gold, Thou art my Confidence: If I rejoyced because my Wealth was great, and because my Hand had gotten much. A poor Man that wants Bread, it may be, is not tempted nor troubled with

vexing Desires of Shipfuls of Gold ; Hunger and Want being his Door-Enemy, and lying between him and the Hope of great Riches ; and yet there are often delightful Speculations, and tumbling Waves and Floods of Wishes for such Riches ; so that the Heart is not mortify'd to the Love of Bread, nor of Riches either. Indeed the Desire of Food and Raiment, is Natural and Lawful : But, 'tis the unmeasurable, the doubting, anxious, diseased Desire, that must be mortify'd. The feverish Man calls for Drink ; but 'tis not so much the Man, as the Disease, that desires it ; for it helps not the Man, but the Disease. 2dly There must be Deadness to Pleasures : Voluptuousness is the most lively Lust in some : The Flesh is the Master in most Men : The wretched Soul must serve and lacquey it ; must plot and contrive, to satisfy it, must think, and will, and love and hate, as it pleases : And, in most Men, it yields a willing Subjection to sinful Flesh, and is pleased when it can please the Flesh. what Disorder has Sin made ! Some groan under it : others cherish it. O ! the Delicacy and Softness of some ! some make a God of their Belly ; others of their Beauty, and bestow their Cost and Labour upon a Piece of painted Clay : Is this to mortify the Flesh ? Will such endure burning quick or sawing assunder ? Many stumble and fall here *Luke 14, 20. --- I cannot come.* The mortify'd is dead to all his Senses, to the Pleasure of Seeing, Hearing, Tasting, Smelling, Touching. He has his Eye under Authority : *Job 31. 1. I have made a Covenant with my Eyes. -- (Unmortify'd Looks speak an unmortify'd Heart.)* He can, in the Vigour of Youth, say, as *Bayzill. i. 2 Sam. 19 35. --- Can I taste what I eat, or what I drink ? Can I hear any more the Voice of Singing-Men and Singing-Women ?* He is dead to sporting, jesting, laughing, *Eccles. 2. 2.* Penitent Solomon says, *it is mad. I said of Laughter, it is mad : And of Mirth,*
What

What doth it? But, were not *Solomon*, (before That,) and *David* mortify'd Men: *Ans.* 'Tis true, they were: But, tho', in the mortify'd Man, sinful Habits and Principles are broken, and weaken'd, and reduced, confined, and contracted, as it were, into Corners, into languishing Inclinations; and tho' original Corruption be impaired; yet the old Man is put off but by Degrees; and the Lord withdrawing, and some strong Tentation assaulting, this broken and dying Principle may put forth strong Acts of Sin; which gives some Reprival, yea, a Sort of Resurrection to original Sin in the Man: So that *David* and *Solomon* for a While, seem not to be the same Men they were; and This tells us that Mortification is not a Day's nor a Year's Work.

3dly. This Part of Mortification takes in Deadness to a Man's Friends, to his Country, to his Father's House and Grave, to a House, Lands or Estate of our own. Our Country, it may be, cannot bear us, nor our Words: *Father and Mother may forsake*, *Psal. 27. 10.* Friends, yea, all our Friends, yea, our inward Bosom-Friends, may not only forsake, but abhor us, *Job 19. 19.* *All my inward Friends abhorred me: And they whom I loved are turned against me,* *2 Tim. 4. 16.* --- *No Man stood with me, but all Men forsook me.* --- Then cease from Man. There must be a ceasing also from, and Deadness to, outward Peace and Tranquillity, to Day's Safety, and Night's Rest, to Horses and Chariots, to trading by Sea or Land, to fair and well furnish'd Houses, to rich, populous and stately Cities; for the Day of the Lord may be and has been upon these, and the Hand of the Lord's Anger is yet stretched out.

II. There must be a Deadness to Moral Self. There must be a Deadness to Wisdom and Gifts, and Moral Excellencies; to Natural and Acquired Parts; for *the Wisdom of this World is but Folly, Learning and Books are*

but Vanity. I gave my Heart to know Wisdom and Folly: This also is Vanity, Eccles. 1. 17. Riches and Grandeur, and Greatness, are not so apt to blow up an ingenious Man, as Learning or Virtue. *Knowledge puffeth up.* Who excells in Learning, who admires not the Birth of his Mind, his Writings, Discourses, or Notions? Who would not have every one reverence them, were they never so ridiculous, were it even, (as one says,) to hold that there is a World in the Moon? Men love to be called Rabbi, but, my Brethren, *be not many Masters.* The Mind must be mortify'd to the Mind. 1 Cor. 8. 1, 2. *Knowledge puffeth up, but Charity edifieth. And if any Man think that he knoweth any Thing, he knoweth Nothing yet as he ought to know.* And so must it be to all moral Habits and Actions. The old Philosophers, that cou'd trample upon Riches, were yet vainly elated with This. When Zeno heard that his Ship he used to trade by, was broke: Well done, Fortune, (said he,) "*Quæ nos intra palliolum compellis*, who compellest us to go with-
"in our Cloak:" He meant, to live upon the Glory of Learning and Virtue. A Man may bear to have his Face spit upon, and to be trod upon, that cannot endure to have his Gifts or his Morals vilify'd. But Heart-risings for Injuries of any Sort, bewray want of Mortification.

III. There must be a Deadness to *Religious Self*. That is, *First*, To our Graces and spiritual Excellencies. Our Lord Jesus had a noble *Self*, yet was he above it: *Rom. 15. 3. For even Christ pleased not himself.* --- Mortification sets us above renewed *Self*: *Gal. 2. 20. I am crucify'd with Christ, nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh I live by the Faith of the Son of God who loved me, and, gave himself for me.* Grace is a pleasant and fragrant Flower. but it is not Christ; it grows out of him, and cut it off from him, and it wou'd wither. We must not
trust

trust in *new Self*, more than in *old*. 2 Cor. 1. 9. But we *shou'd not trust in our selves, but in God*. --- We often look to it with a Neglect of Christ, and think that when we are once set right in the way to Heaven, we can find out our Way hence forward. But the mortify'd Man sees not himself in what he is, he admires not, loves not, delights not in himself, nor in his Graces, as they are in him, but as they are in Christ; he looks on them as Drops of his Fulness, as Rays and Beams of his blessed Perfections and Excellencies: Hence *Paul* is dead to his Knowledge of Gospel Mysteries: He was not *rude in Knowledge*, yet *wou'd he not Glory in it*: 1 Cor. 13. 2. *Tho' I have the Gift of Prophecie, and understand all Mysteries, and all Knowledge; and tho' I have all Faith, so that I cou'd remove Mountains, and have no Charity, I am nothing*. Let us not boast of our Gospel Knowledge, and let us not hope in our Hope, nor believe in our Faith as some do; who fetch their Peace and Joy not from Christ, but from their own Faith, or their own Act of Believing.

But, a little more as to the Mind: We must be *Dead to our Light*; this *Quakers* make an Idol of: I do not mean that we ought to despise it, or that a Man ought to act against it, but we must be Dead to it, so far, first, as not to prefer any corrupt Dictate of our Mind, to plain Scripture Truths or Duties: We ought to judge of it by the Scripture, and not *e contra*. 2dly, So far as not to lean to it in Times of Trial, or when in some *Doubt*. Tho' thou hast been well guided in former Times, it bodes ill, when one says or thinks, *There's no Hazard, I'll do well enough, for I have gone thro' great Trials e're now*. 3dly, Thou must be so far *Dead to thy Light*, as not to follow it, to the Offence of others, if it be in *Things indifferent*: *Paul* was *clear enough*, that he might eat *Flesh*, yet, &c. 4thly, So far as to be willing, if the Lord so will, to lead thee *Blindfold*, thou must depend upon him, when thou

canst not see a Foot before thee. 2dly, Thou must be *Dead to thy Forwardness and Zeal.* First, So far as not to venture on a *seen Snare or Tentation*, because you find your Heart in a *good Frame.* Peter was a resolute Man, but he had nothing to do in the High-Priest's Hall. 2dly, So as not to trust thine own Heart, nor to lean to thine own Strength. ----- 3dly, Thou must be *Dead to all thy Graces and Duties.* First, So far as not to rest in any Measure of *Grace or Liveliness in Duty.* It may be, when in a good Frame, thou mayst readily say, I were a happy Man, if I cou'd hold up at this Rate of Praying, Mourning, Believing, &c. When *Paul* was at his best, he reckon'd not upon it *not as if I had already attained,* &c. 2dly, So far as not to attribute what we are, or do to our selves. *I Cor. 15. 10. But by the Grace of God I am what I am: And his Grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: Yet not I, but the Grace of God which was with me.* *Ila. 45. 24. Surely shall one say, in the Lord have I Righteousness and Strength.* 2dly, In Point of *Acceptance*, either as to thy Duties, or as to thy Person. For the former: Thou must not attribute it to thy Graces or Duties themselves, or to the Liveliness or spiritual Manner of doing them. We are apt to say of Prayer, for instance, when answer'd, It must have been so, I or he was so fervent and enlarged in it. Hence some Pray fervently for a Mercy, and confidently look for it, and yet are disappointed; and, why? Because not *Dead to Praying and Believing*; but lay more Weight on Faith in God, and praying to God, than on God himself, or on Jesus Christ. Some believe in their Believing, and pray to their Prayers. And then, 2dly Thou must be Dead to these, as to the *Acceptation of thy Person*, and as to the *Matter of Righteousness.* *Rom. 7. 4. Wherefore, my Brethren, ye also are become Dead to the Law.* --- *I Cor. 4. 4. For I know*

know nothing by my self, yet am I not hereby justify'd :
 --- Paul counts all *Dung*. Phil. 3. 8, 9. 'Yea doubtless,
 ' and I count all Things but Loss, for the Excellency of
 ' the Knowledge of Christ Jesus my Lord : For whom I
 ' have suffered the Loss of all Things, and do count them
 ' but *Dung* that I may win Christ, and be found in him not
 ' having mine own Righteousness which is of the Law,
 ' but that which is thro' the Faith of Christ, the Righte-
 ' ousness which is of God by Faith.' And here lyes the
 greatest Difficulty, but 'tis the right Art of Well-doing, for
 one to work and labour as hard as if they could earn
 Heaven ; and, when all is done, to be so far *Dead to it*, as
 to account it *Dogs-Meat*, as to Acceptation with God,
 and that it weighs not a Feather in the Reckoning of
 our Righteousness.

2dly, *This Deadness to spiritual Self*, carries in it a
Deadness to spiritual Comforts. Some are more *Alive to*
Comforts, than to the Comforter : But the Rays and Beams
 of the Sun are not the Sun : That's the *true Height of*
Mortification. when one is *Alive only to their objective Hap-*
piness. When one is *Dead to Sense and Feeling, and ac-*
tual Comforts ; 'tis true, that Feeling, and sensible Com-
 forts are in themselves sweet and desirable Things : But,
 herein we are to blame, When our Comfort arises either
 from our own Act of Love, Joy, Desire, or from the
 Effects of God's Love to us, more than from *the God of*
all Comfort. Now, some may think much of this ; yet
 it is plain that we must be *Dead to these*. First, So as
 not to question the Love of God, only for the want of
 them. 2dly, So as not to be *angry with him*, when he
 with-holds them : 'Tis necessary we be sensible of it ;
 but 'tis sinful when we *charge him foolishly*, for denying
 them ; for, as the Night and the Evening Shadows are
 good for Flowers and Herbs, and better than a continual
 hot Sun, so are Desertions of special Use : They feed

Humility, and quicken Hunger and Thirst. *3dly*, So as to maintain a *humble Hardness in Believing*, under Angry-like Dealings; especially when we have Ground to think that they are only for trying and humbling us. Indeed when Sin has smothered out Christ and Comfort, that's like a Boyl, (says one,) on each Side; that a Man cannot ease himself on either. *4thly*, So as not to be secure, when we have them: Some carry, as if heavenly Comforts could maintain themselves. *Sorg* 5. 1, 2. *5thly*, So as to be in Case to *mourn with them that mourn*, and not to be so taken up with your *personal Comforts*, as to be untouched with the Concerns of Christ, or the Afflictions and Sufferings of his Followers. See *Dan.* 9. 23 --- compare with Chap. 10. 2, 3.

On the other Hand, a mortify'd Man is dead as to the Sense and Feeling of great outward and inward Trouble, if it be a good Time with the People of God in common, he forgets his own private sad Exercise. *2dly*, In as far as his Trouble and Sorrow may weaken his Heart or his Hands in Duty. *3dly*, In as far as they incline you to quarrel with the Holy Majesty of God: Rather forget your Sorrow, and cease thinking on it, when you cannot do it, without reflecting on God.

3dly. This takes in a *Deadness to Privileges, to a flourishing Church-State*. If the Lord will *plow Zion like a Field*, we must say *Amen to the Word of the Lord*, as the Prophets of old did. We must be *dead to godly Rulers*: (Indeed, This is not the Temptation of the Day, tho' I doubt not many now alive have faulted in this Kind, and are smutting for it,) to sudden and miraculous Deliverances, to the Glory of Martyrdom and Sufferings. True, now, few exceed in coveting this, yet many have. Finally, to *Ministers and Ordinances, for Judge and Prophet*, *Isa.* 3. and *teaching Priest*, may be taken away, and *Vision may cease*. The Ark and the Tabernacle, and the

the Temple, are not God: The Temple may be burn-
ed, and the Sanctuary prophaned; and such as enjoy them
need not *glory over others*, as the *unmortify'd Remnant*,
who abode in the Land, and in the City *glory'd over*
their captive Brethren, Ezek. II. 15, --- *Get you far from*
the Lord, unto us is this Land given in Possession.

We do not mean that Men should be *mortify'd to the*
Presence of God in Ordinances: You cannot be lively e-
nough in following God in them; but you must be
dead to the purest Ordinances, (tho' the choicest out-
ward Mercy) *externally considered*, so far, 1st, As not to
hang and depend too much on them. How many in this
Nation that were lately as *the Garden of God* are now
like a *pitched Wilderness*, who have now, instead of
pure Ordinances, and sweet Gospel Preachers, only *dumb*
Dogs and dead Forms? 2^{dly}, So as not to pay too dear
for them, nor to buy them at the Expence of Truth
or Holiness: No Sufferings are too much, but any Sin,
any Wrong to God or Christ is too much for them.
3^{dly} So as not to *limit the Lord to them*: We often sin-
fully tie God's Presence to preaching, praying, break-
ing Bread, &c. and have a carnal Zeal and Liveliness to
Means, and naked Ordinances. Some tie their Faith and Edi-
fication, and Comfort, so to one Ordinance, or to one Man, as
they cannot be content if they get not their Desire. A godly
Minister may be too much alive to preaching, and bear
Restraint with sinful Impatience; and a private Christian
may be too eager, and hang too much upon one Man's
Mouth; but so much of God and Christ, and the Sub-
stance of the Gospel must be overlook'd, as Means are
idoliz'd, 4^{thly}, Then, we must be so far *Dead to them*,
as humbly to submit to the want of them, and not mis-
doubt God, but to believe that he will *make them*
up to us. He will be instead of a Sanctuary, and Ord-
inances, and Ministry, if we do not sinfully put them
away;

away, or if we be duly sensible of his Displeasure, and humbled for our Church-desolating Sins. He can restore them; and, mean while, afford Subsistence another Way; yea, if it were to feed us with a Rod: For, some have thriven better by a sanctify'd Rod, than they have done by lively Ordinances.

In the third Place, We come to consider 'the Necessity of Mortification:' This, the Text does plainly hold out to us. The Question then is, Upon what Grounds is it necessary? *Answ.* First, More generally, it is 'necessary, by virtue of the Command of God.' This the Text points out; and it is express, *Col. 3. 5.* 'Mortify therefore your Members which are upon the Earth.'--- And indeed, where ever Holiness is commanded, this is: For Mortification is a great Part of Gospel-holiness. As for the Covenant of Works, it takes no Notice of this, for it supposes no Sin to mortify. Now, in the Gospel Command, take Notice, first, of God's Authority: He has Right to command, and Authority to punish Disobedience: Look to it, for your allowing your self in any Sin, imports some Forgetfulness or Neglect of this Authority; and it shou'd be a Christian's Care, to keep up a Sense of this; especially in such Things and Occasions, wherein ye are most like to neglect it; as in secret Retirements, and Enjoyments, and Temptations; or in your Converse with others, may be, ungodly Persons; whereby casting off the Sense of this, we often cast the Honour of our Profession to the Ground; and, by our sinful Neglects or Compliances, unframe our selves: Or in the Matter of your Trade; wherein many allow themselves in some Things, less or more, that is of such secret Use and Gain to them, that no Sense of God's Authority can move them to relinquish or mortify it.

2dly, Let us consider, That 'Mortification is the killing

'ing of our Disease,' of that which would kill us: 'Tis the Cure of the Depravation of our Nature, which thus came to pass. Man not being contented with his State, would be as God, and by this Means fell from what he was, and became like unto the Beasts. 2 Pet. 2. 12. 'But these as natural brute Beasts, made to be taken and destroyed, speak Evil of the Things they understand not.'---- Man has now more of the Bestial than of the divine Nature; and Men out of Christ, have not only to answer for the Enormities of their Actions, but for the debasing of their Nature. But let us consider this Corruption of our Nature, not as it renders us obnoxious to Wrath, but as it is our Misery; for Man is now like a condemned Malefactor, that has also a mortal Disease upon him, and that needs not only a Pardon, but a Physician. And then Mortification must be our Cure: It was the great Result of *Solomon's* Search, that he found that at first Man was not of the same Make and Mould, that now he is of, *Eccles. 7. 29.* 'Lo, this only have I found, that God hath made Man upright; but they have sought out many Inventions.' Sin has now corrupted and blinded the Mind, and debauched the whole Man, and brought him under the Power of his diverse Lusts: He is now become *Flesh*: If any Remainder of Light peep out, Lust smothers or blows it out. What Disorders have Men's Lusts filled the World with. See some Hint of Nature, *Rom. 3. 13, 14, 15, 16.* 'Tis not the outward Man he intends only; but especially the Power of Men's Lusts, and the inward Readiness of the Mind to all Ill. The thousandth Part of what is plotted there, breaks not forth; for one Man can contrive more Wickedness, than all the World can act: See some Account of Man's inward Wickedness, *Gen. 6. 5.* 'Evil, only Evil, continually Evil.' Mens Lusts are insatiable: Such as have the greatest Opportunities and Advantages for

for satisfying them, do but encrease them; and this is Mens Sin and Plague both, and Issues in Mens Ruin; and the less Men know or feel this, the greater their Misery; so that Sinners Heaven is indeed a Part of Hell in them; for their Lusts even now do torment them, and all their Relief is in their various sinful Objects, which feed their Lusts, and increaseth their Misery.

Now, Mortification can only cure this: True, some are naturally of a sedate Temper, and not subject to such Perturbations and Enormities as others: But there may be more Mud and Dirt at the Bottom, (says one,) where there be fewest Waves, and a River may run with great Strength when yet it runs smoothly, and without Noise. Some are ingenuously educated, which may a little polish *outward and inward Man* both: But refining of Lusts is not mortifying them. There's no Recovery from our Misery and Servitude, and Disorder thro' our Corruptions, but the 'putting off the old Man, and Mortification of the Body and its Deeds.' Let this, then, be a second Consideration, which shews the Necessity of it, *viz.* that it is the Cure of our Sin and Misery, which lies in the Frame and Actings of corrupt Nature. If any say that these who set themselves to mortify Sin, do but raise Tumults and Disorders in the Soul: Who has less inward Quiet than *Paul*? *Rom. 7.* Some that are well educated, and of good natural Temper, seem to have the Better of many who pretend to Mortification.

I Answer, *First*, The Peace of unmortify'd Souls is much like that in Hell, among the Devils; they are all combined against God, and are not divided among themselves: If this Sort of Peace please you, you may have your fill of it in Hell. *2dly*, Other Mens Peace proceed from their Choice of Servitude, rather than to endure the Trouble of a Conquest. Would the Believer give the Tyrant Sin, its Will, he should have Peace

with

with it; but he chuses the Trouble of a constant War with it, rather than to war with God and his Conscience. Sin reigns over others, and keeps all quiet; but Grace reigns in the Saint, and Sin rebels and breeds some Disturbance, but never is able to ruin or dissolve the Government of Grace. *3dly*, It is indeed no trouble to the godly Man to oppose Sin; for he does it with Delight; he has Peace with God, and Joy in his Heart, when he is in the Midst of his Conflict with Sin; and the more vigorously he opposes Sin the greater is his Peace: He is hearten'd and animated, when he remembers what he contends for, and when he thinks on his Assistants, and more when he feels Strength renewed. He is put on frequent acting of Faith, and there is some inward Pleasure in every Act of Faith; yea, and when Sin is too strong for him, he is drawn forth in Acts of *godly Sorrow*; wherein, the Believer has a real Pleasure. The Trouble of others for Sin, is but the Beginning of Sorrow, and of the same Kind with that which is in Hell; therefore they would fain fly from it. But Sorrow for Sin is the bitterest Fruit of these Conflicts, yet it is mingled with Joy. Outward Joys have a Sting and a Wound in them, and the unmortify'd Man is uneasy under them; but godly Sorrow has a Sweetness in it: Therefore the Believer by all Means seeks to cherish it. Finally, Every Advantage he gets against Sin, raises his Heart, and the Hope, yea, the Assurance he has of a final Conquest, does so far animate him, that he can antedate Praises, and sing a triumph in the Sight of Victory, *Rom. 7. 25.* 'I thank God, through Jesus Christ our Lord,'— *1 Cor. 15. 57.* 'But Thanks be to God, which giveth us the Victory thro' our Lord Jesus Christ.' He finds it may be, some strong Lust, so rooted in his natural Temper, (which one well resembles to the Mire, without which the Rush cannot grow) which

which has often prevailed ; and to the acting of which, his own Heart prompts him ; and Satan also sollicitates him : Yet, when he looks to Christ, to his Strength and Grace, and Redemption from Guilt and Power of Sin, *Rom. 7. 25.* * And to the sure Word of Promises. *Rom. 6. 14.* ' For Sin shall not have Dominion over you ; for ye are not under the Law, but under Grace ' : He is heartened to oppose it.

It may be, some will further say, that many who pretend to Interest in Christ, and to have the Spirit are yet proud vain, passionate, envious, unpeaceable revengeful : How then does Mortification cure the Distempers of our Nature? *Answ.* If any who pretend to have the Spirit, be such, the more Shame to them: These are unlike to the Fruits of the Spirit, *Gal. 5. 22, 23.* ' But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance. ' --- But, *Ist,* Many lay Claim to that which they have no Right to: ' And by Reason of such is the way of God Evil spoken of. '

What has given so much Occasion to Men to Preach and Print, that *Non-Conformists* are the worst Parents, Masters, Mistresses, Wives, Neighbours, &c. If there be such ; or if any pretend to the Spirit, who do not thereby mortify, &c. let us rather question or deny their Religion, than say that Grace or the Spirit does not mortify Sin. *2dly.* Some need more Grace to mortify Sin, than others: Some have as much as others, yet not enough (if I may say so) for themselves ; some have a harder Task than others, in mortifying the Deeds of the Body ; Sin has greater Advantages in some than in others ; some are under worse Circumstances than others, such as raise and draw forth their Corruptions. *1 Sam. 1. 6.* ' Her Adversary provoked her sore, for to make her fret. ' Some have Fuel daily laid for their Corruptions ; and it may be want of this, that makes others Corrupt-

ruptions look as if dead, as Fire wanting Feuel, and when under Ashes, looks as if it were gone out; so, it may be ordered for the Trial and Humiliation of some. What Saint, almost, seems more impatient than Job? yet who more mortified than he? Finally, There is in every Believer a spiritual Principle, that is working toward the Death of all Sin; But for the expediting the Matter, our utmost Diligence is necessary, 2 Pet. 1. 5. '--- Giving all Diligence, add to your Faith, Vertue. --- Sin is at first deadly wounded, but not at once killed, and when we pursue not our Advantage against it, it recovers some Strength, and rages, and is exasperated more than where it was never touched.

3dly, Let us consider that it was our Lord's Errand into the World, to destroy Sin, which is 'the Work of the Devil.' It was Sin that crucified and killed him, and it ought not to live in us; by his Death he slew and vanquished Sin; and by the Virtue of Christ's Cross must we mortify it, Gal. 6. 14. 'But, God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me, and I unto the World.' It is a chief Blessing that we have by Christ, to be able to overcome Sin. What was Christ's Mind upon the Cross, set upon? *It was the purging away of Sin, Eph. 5. 25, 27.* '---- Christ loved the Church, and gave himself for it: That he might present it to himself a glorious Church, not having Spot or Wrinkle; or any such Thing; but that it should be holy, and without Blemish.' See wherefore God sent him Acts 3. 26. '--- God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities.' Now he turns not only *from* but *against* Sin: By converting Grace, he turns *from* Sin; By exciting and assisting Grace he promotes in us the Death of Sin. They have most of Christ, and are the

the best Christians, who have their Corruptions most mortified: Value this more than Talking, more than a plausible Way of praying, &c. yea, more than Raptures.

'Tis our Sin and Shame, that we improve not our Christianity more to the Destruction of Sin, and that we do not more promote the Glory of Christ: By his holy spotless Life he bore Witness against Sin, and condemn'd it; and by our Imitation of him, we ought to glorify his holy Life; by our Sins we bespatter it, and others are apt to think such a One was Christ. By his Doctrine he has also cry'd down and condemn'd Sin; he preach'd and pray'd against it, *John* 17. 17. 'Sanctify them thro' thy Truth; Thy Word is Truth.' He rejoiced at the Sight of the Ruin of it. *John* 12. 31. 'Now is the Judgment of this World: Now shall the Prince of this World be cast out.' His Word is a Glass to see it in: His Promises and Threatnings, are so many Methods against it, and by eschewing Sin, 'we adorn the Doctrine of God our Saviour.' *Tit.* 2. 10. Moreover, as a Priest by his Death, 'he condemn'd Sin in the Flesh; and we ought to condemn it over again. His Blood 'purgeth from Sin:' in Baptism we covenant against it; In breaking of Bread, Christ's Death is set forth to us, not only as *Propitiatory*, but as a *Pattern* to us to die to Sin. We despise his Blood, and render his Cross of none Effect, when we yield to Sin. Mortification would make us look like Christians. Ah! We spare our selves, and cry out of our Impotency, and the Strength of Sin: We spend our Time more in fruitless Complaints than in Endeavours. Tho' Christ as King, Priest, and Prophet, takes away and destroys Sin, but think not he will cure you as by a Charm: Must he condemn it, and you absolve it? Must he kill it, when ye cherish it? Must his Spirit assist you against it, when ye betray your selves in to its Hands? When under a Tentation, and his Spirit

rit stirs in you, he puts it to your Choice, if Christ or Sin shall reign over you; and indeed it is, whether ye will be Christians or not.

A 4th Consideration shewing the Necessity of it, may be taken from *Ver. 12.* 'We are not Debtors to the Flesh: As for our Bodies, we are Debtors to them by Necessity of Nature, so far as not to famish them; They may challenge a Right to what God allows. But for corrupt Nature, which inclines to *please the Flesh more than God*, and to care for it above the Soul; to this we are not Debtors. And the Context shews that we are *Debtors to the Spirit.* 'Tis the Spirit's Work to *convince of Sin*, to witness against it, to restrain from it, and to Mortify it: Our *new Nature* inclines to it, our Privileges obliges us to it; we are Debtors for this, and Debtors for it to the Spirit: And this Debt we own in Baptism; wherein we renounce the false Trinity, and dedicate our selves to the true, *Rom. 6. 11.* 'Reckon ye your selves to be dead indeed unto Sin, but alive unto God, thro' Jesus Christ our Lord.' Baptism is a vowed Death to Sin: Hence the Apostle argues against *living to Sin*, *Rom. 6. 3. 4.* 'Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism unto Death: That like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.' And *Ver. 2.* he argues not *ab impossibili*, but *ab incongruo*: --- 'How shall we that are dead to Sin live any longer therein?' Compare that Verse with *Col. 3. 3.* 'For ye are dead, and your Life is hid with Christ in God.' Yet, *Verse 5.* 'Mortify therefore your Members which are upon the Earth ---. Sin is *dead in You*, at our Entry to Christianity. Now, the Apostle *Peter*, *1 Epistle 3 Chap. 21 Ver.* tells us, that 'tis not the external Part

of it, viz. *the putting away the Filth of the Flesh*, that effecteth this, *but the Answer of a good Conscience towards God*. God puts this Question to the Conscience, Do you renounce Sin and Satan? The good Conscience says and does it. Now, every Oath of Dedication implies an Execration or Consent to a Curse, in Case of Failing, &c. *Neh, 10. 29.* 'They ---- entred into a Curse, and into an Oath, to walk in God's Law, ---- and to ob-
'serve and do all the Commandments of the Lord our
'God, and his Judgments, and his Statutes,' Now, he is the only true Christian, who makes Conscience of paying this Debt: If Sin get any Power over him, 'tis not of Right, he owes nothing to it. And this may be his Answer to the Flesh when it tempts, I owe thee nothing.

5thly, Consider the Necessity of this in order to the Soul's Communion with God, who is a Holy God, yea, *Glorious in Holiness*. It may be the Reason ye are kept at the Door for many Days, is, your *filthy Garments*. Ye must fight every Step of Nearness to God, and must conquer Sin before ye triumph. *Rom. 7. 24, 25.* 'O
'wretched Man that I am, who shall deliver me from
'the Body of this Death! I thank God thro' Jesus Christ
'our Lord. So then, with the Mind I myself serve the
'Law of God; but with the Flesh, the Law of Sin.'
8 Chap. i Ver. 'There is therefore now no Condemna-
'tion to them which are in Christ Jesus, who walk not
'after the Flesh, but after the Spirit.' As Life is insur-
ed in the Text to Mortification, so the more one mortifies Sin, the more of the Beginnings of this Life has he here. *He that overcomes, eats of the hidden Manna, Rev. 2. 17.* And he is admitted to read his Name in the Book of Life, he gets a white Stone, and in the Stone a new Name. Compare *Rev. 2. 17.* with *Rom. 8. 14.* 'For as many
'as are led by the Spirit of God, they are the Sons of
'God.'

' God. A Christian intermitting the Exercise of Mortification, cannot keep up Communion with God, nor the Faith of his Interest in God. If we say, *We have Fellowship with him, and walk in Darkness*, i. e. in Ignorance and Sin, we lie. 1 John I. 6. ' If we say, that we have Fellowship with him, and walk in Darkness, we lie, and do not the Truth.' God is Light, and in him is no Darkness. *He is not a God that hath Pleasure in Wickedness.* Unmortify'd Souls must needs have base Thoughts of God, as the more profligate Heathens painted their Gods in ugly and lascivious Forms. But generally Nature taught them something of the Purity of God: And such as have no Mind to be like Him, think or wish He were like them.

Now *First*, This is necessary in order to our Recovery of the Image of God: 'Twas Sin obliterated this; and by the Death of Sin we recover this, and become capable of divine Delight and Complacency. *Col. 3. 5.* compare'd with 9 and 10 Ver. ' Mortify therefore your Members which are upon the Earth; --- Lie not one to another, seeing that ye have put off the old Man with his Deeds; and have put on the new Man which is renewed in Knowledge, after the Image of him that created him.' 2dly, Without this, we can have no Intercourse with God, nor Acceptance with Him; your Duties afford no Glory to God, and convey nothing from him to you. Of old there was *no polluted thing to be brought before him. Ye cannot serve the Lord*, says *Joshua*, 24. 19.--- Ye cannot serve the Lord; for he is an holy God, he is a jealous God, he will not forgive your Transgressions nor your Sins. Ver. 20. ' If ye forsake the Lord.'--- Where he speaks on Supposition of their abiding in their sins. Preaching and Praying are great Duties, But unto the Wicked he saith, What hast thou to do to declare my Statutes, or that thou shouldst take my Cove-

‘ nant in thy Mouth? *Pfal.* 50. 16. And when ye spread
 ‘ forth your Hands, I will hide mine Eyes from you :
 ‘ Yea, when ye make many Prayers, I will not hear :’ ---
Isa. 1. 15. O ! What Madnes is it, for the Love of some
 Lust, to forfeit all the Fruit of your Duties ! See that some
 unmortify’d Sin be not a Moth in them. Look what it is
 that distracts you most in Duty, and be jealous of that.
 3dly, Without this, ye shall not, ye cannot live for ever
 with God ; ye are not meet to inherit Heaven *Rev.* 21.
 27. ‘ in nowise. And there shall in nowise enter into it
 ‘ any Thing that defileth, neither whatsoever work-
 ‘ eth Abomination, or maketh a Lie : But they which
 ‘ are written in the Lamb’s Book of Life’. Your Hopes
 and Pretences to Heaven, are but so many Reproaches cast
 on God and Heaven. Heaven is not a Place for mortifying
 Sin ; nor can you expect that your Sins should be all
 killed at once ; Nay, indeed, a Man that desires not, and
 seeks not the Death of every Sin, cannot without a Con-
 tradiction be said to desire or seek Heaven. Nay, put an
 unmortify’d Man in Heaven, and it wou’d be a Prison
 to him ; as a stately Palace wou’d be to Swine. *Seneca*
 brings in *Nero* knocking at Heaven’s Gate ; Answer is made
 that there was nothing there wherein he delighted ;
 whereupon, *Hercules* is ordered to beat him away with
 his Club.

— ’Tis by our Success in Mortification, that we make
 our Access to, and Fitness for Heaven. Can ye love
 and cherish Sin here, and think to hate it in Heaven ?
 Ye mistake Heaven, if ye think it stands so much in
 Freedom from Trouble, as in Freedom from Sin. And
 indeed, the successful Practice of Mortification will
 clear more what Heaven is to you, than all your Stu-
 dies and speculative Contemplations of it.

If any Object, That if Sin hinder our Union, or Acceptance,
 or Communion with God, How can any on Earth enjoy
 these

these since every Sin is not actually slain in any Soul? *Answ. First*, The Soul wherein Sin lives and reigns, can have no *Fellowship with God*: That, in 1 *John* 1. 6. does hold all you say of it, and expect of it, as a Lie, and it will prove such, 'If we say, that we have Fellowship with him, and walk in Darkness, we lie, and do not the Truth.' *2dly*, While Sin, the Dreg of our Disease, remains with us, there is no perfect Communion with God; nor is the Soul so compleatly united and sodered to him, but there's some Disjuncture as it were; and what makes Eclipses in the Soul, but the Interposition of some Sin? *3dly*, Our Union and Communion with God in Christ is by the *new Nature*, thro' the Spirit: 'Tis only in so far as we are freed from Sin. Now whatever Sin be in the Person, there's none in this *Divine new Nature*; the Seed of God is pure, and undefiled with Sin. *4thly*, While we are pursuing Sin to Death, there are no Remainders of it, that debar us from Communion with God, according to the Covenant of Grace: None were cut off of Old from the Congregation, for being defiled, that did not neglect the appointed Purifications. Here's the Rule of our Acceptance with God, and of continued Communion with him, *If ye through the Spirit mortify &c.* *5thly*, The Christian that makes Conscience of Mortification, is helped in his Work, by his Union and Communion with God in Christ. There's some Union necessary to the taking away Sin, and there is some that is the Reward of Mortification. Our Lord took not his Church to be *one with him, to be his Spouse, because she was pure*, but that he might make her so, *Eph.* 5. 25, 26, 27. ---- 'Christ loved the Church, and gave himself for it: That he might sanctify and cleanse it with the washing of Water by the Word. That he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing; but that it shou'd be holy and with-

‘out Blemish’. In a Word, we cannot have full nor immediate Union and Communion with God, ’till we be like the Angels in Heaven; nay, ’till we be like God, which is the highest Description of Heaven. 6thly, Ponder the Weight of the first Words of the Verse, *If ye live after the Flesh, ye shall die*, compar’d with Col. 3. 6. --- *the Wrath of God cometh on the Children of Disobedience*, which shew the Necessity of it. Finally, Consider the Necessity of it in order to Eternal Life, *If ye mortify, --- ye shall live*. Compare the Text with Col. 3. 4, 5. ‘When Christ who is our Life shall appear, then shall ye also appear with him in Glory: Mortify therefore your Members which are upon the Earth.’

— In the 4th Place, We shou’d consider what is the Spirit’s Work in Mortification: Of this, a Word only. *Answ.* 1st, Then, the Spirit *discovers* Sin: Sin is the Fruit of Ignorance, *Acts* 26. 18. ‘To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins.’ --- Satan’s Kingdom is a Kingdom of Darkness, *Sin* reigns by Deceit, it enticeth, *James* 1. 14. But every Man is tempted, when he is drawn away of his own Lust, and enticed? Where, the Apostle speaks not of outward Objects alluring. Now the Spirit’s Light makes Sin manifest, *Gal.* 5. 18, 19. ‘But if ye be led by the Spirit, ye are not under the Law. Now, the Works of the Flesh are manifest.’ It discovers that to be Sin, which the Light of Nature never charged a Man with. *John* 16. 8. ‘And when he is come, he will reprove the World of Sin, of Righteousness, and of Judgment:’ 1 *John* 2. 20. ‘But ye have an Unction from the Holy One, and ye know all Things. Now, discover Sin once, and you ruin it: It cannot abide the Light. This sets a Man a-work to war with

with it, and destroy it. *2dly*, The Spirit affects with *Shame and Sorrow* for Sin: It lets the Soul see Sin, not only in the *Glass of the Law*, but of the *Gospel*; as it is against Christ, and the Love of God; and this embitters it, and raises the Heart against it. The Soul cannot endure, that That which was the Death of Christ, shou'd live in it. *Zech. 12. 10.* 'And I will pour upon the House of *David*, and upon the Inhabitants of *Jerusalem*, the Spirit of Grace and of Supplication, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and they shall be in Bitterness for him, as one that is in Bitterness for his First-born.' The Spirit also lets a Man see Sin practising and warring against his Soul, plotting and acting against his Life; and so true Self-Love sets a Man to seek its Death. *1 Pet. 2. 11.* 'Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul.' Yea, and lets him taste so much Bitterness in it, and gives such experimental Knowledge of the malignant Nature of it, that makes a Man weary of it, and seek to extirpate it.

3dly. The new Nature, Which is born of the Spirit, cannot bear it. The Spirit, hence, is said to *lust against the Flesh*: There's a Contrariety between them, that, like Fire and Water in the Cloud, makes a Thunder in the Soul. The Man that wants the Spirit, has no Principle in him that opposes Sin, or that seeks the Death of Sin. *4thly*, By the Spirit we are united to Christ, and by Virtue of this Union with Christ, we are enabled to overcome Sin: We thereby receive Strength, and Supplies of Grace, and are made conformable to him: We are crucify'd with him, and die with him, and rise with him, *Gal. 6. 14.* 'But God forbid that I shou'd glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucify'd unto me, and I unto the World.'

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The Soul sees not only a Pattern of Holiness and Mortification to Sin, in Christ, but is made *Partaker* of the same Holiness that is in Christ; and so, has the same Abhorrence of Sin; and the nearer it be to the Soul, (the Lord Jesus had none in his Person) the more it loaths it. That which put him on *destroying the Works of the Devil*, prompts them to seek the Destruction of Sin. *5thly*, The Spirit 'promotes Mortification, by actuating, assisting, 'and strengthening Grace' in us. The Spirit *excites the Exercise of Grace*: Now, says *Paul*, '--- Walk in the 'Spirit, and ye shall not fulfil the Lust of the Flesh. *Gal. 5. 16.* Compare it with *John 7. 38.* 'He that believeth 'on me, as the Scripture hath said, Out of his Belly shall 'flow Rivers of living Water. The Exercise of Grace engages the Spirit to assist his own Work; and this he will do, *if not grieved*: And thus the Spirit does not only hinder the fulfilling or bringing forth of the Lusts of the Flesh, but also marrs the Conception of them. The Spirit, by 'filling with the Fruits of Holiness and Righteousness, leaves no Room for the Works of the Flesh, *Gal. 5. 19, 21.* 'Now, the Works of the Flesh are 'manifest: ----- of the which I tell you before, as I 'have also told you in Time past, that they which do 'such Things, shall not inherit the Kingdom of God.' *Philip. 1. 11.* 'Being filled with the Fruits of Righteousness, which are by Jesus Christ unto the Glory 'and Praise of God.' *2 Pet. 1. 9.* 'But he that lacketh these Things, is blind, and cannot see far off, 'and hath forgotten that he was purged from his old 'Sins.' Now these *Acts of Holiness*, &c.; the Apostle calls *The Fruits of the Spirit*; For these the Spirit excites and produces, not by moral Means only, but by an internal immediate effectual Work: For which End especially he dwells in them, viz. to cherish his own Work, and to excite the Actings of Grace. As in the old

old Creation, the Spirit moved upon the Waters, &c. and they brought forth living Creatures, so does he move upon the new Creature in the Soul, and it brings forth Fruits, which for this Reason, I say, are called 'the Fruits of the Spirit,' *Gal.* 5. 22. The Spirit draws forth godly Sorrow, and that is like Poison to Sin; the Spirit draws forth Acts of Love, and this kills the Love of Sin, which is the Life of it.

But this the Spirit does more especially by exciting Acts of Faith; which do in a peculiar Way destroy Sin. *Acts* 15. 9. 'Purifying the Hearts by Faith.' We can never advance Holiness nor ruin Sin, by mere multiplying of Duties. Indeed we are said to be *purify'd by obeying the Truth, through the Spirit*; *1 Pet.* 1. 22. But the Apostle means thereby, *Believing*, as appears from *Verse* 21. *Who by him do believe in God*, that raised him up from the Dead, and gave him Glory, *that your Faith and Hope might be in God*, which is called *the Obedience of Faith*. *Rom.* 1. 5. 'By whom we have received Grace and Apostleship, for Obedience to the Faith among all Nations for his Name.' Hence the *Unbelieving* and the *Defiled*, are the same, *Tit.* 1. 15. 'Unto the Pure all Things are pure: But unto them that are defiled, and unbelieving, is nothing pure; but even their Mind and Conscience is defiled. Now, Faith does expel Sin, not only as it is a Part of the Image of God renewed in us: (for such the Habit of Faith is, tho' indeed in its Actings it answers not to any Divine Perfection, at least as it imports Trust, Confidence, and Dependance on another,) and a Part of our *inherent Holiness*, nor only as it excites and brings into Exercise other Graces, that tend to the Mortification of Sin in us; but.

First, And especially, as it is the Mean whereby the Spirit *unites us to Christ*, and which receives and applies

plies the Blood of Christ, whereby we are *cleansed from Sin*. 'Tis called *a cleaving to the Lord*, Deut. 4. 4. 'But ye that did cleave unto the Lord your God, are alive every one of you this Day,' Acts 11. 23. 'Who, when he came, and had seen the Grace of God, was glad, and exhorted them all, that with Purpose of Heart they would cleave unto the Lord. Which infers a Separation from Sin. And if the Woman by a *Believing Touch* of Christ, did fetch Virtue from him, for drying up her Issue of Blood, how much more shall the Soul derive Virtue from him, to heal its Plague, by a constant sticking and cleaving to him by Faith? It keeps the Soul near the Fountain that *washes away Sin*, it lays Sin close under the Stroke of him who *came to destroy Sin, and to save from it*.

2dly, The Spirit does, by drawing forth the Exercise of Faith, let into the Soul the Efficacy of those Means that are subordinate to the Blood of Christ, and have their Efficacy from it for the taking away of Sin: As First, There is the Word: Hereby we are *made clean*; John 15. 3. 'Now are ye clean thro' the Word, which I have spoken unto you; and *sanctified*, John 17. 17. *Sanctify them through thy Truth; thy Word is Truth*; and *healed*, Psal. 107. 20. *He sent his Word and healed them*, 'Tis the *Sword of the Spirit*. Eph. 6. 17. *And take — the Sword of the Spirit, which is the Word of God*; whereby the Spirit wounds and kills Sin: 'Tis *quick and discerning* in finding out of Sin, Heb. 4. 12. 'For the Word of God is quick and powerful; and sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart; and powerful for preventing Sin, and rescuing from it. The Spirit brings the Word seasonably to our Remembrance, and also puts Life in it. 1. The Spirit

Spirit brings the Command with Authority upon the Soul. When the Commands and Prohibitions of the Word come in the *Evidence and Demonstration* of the Spirit, they come with Power, 1 Cor. 2. 4. 'And my Speech' and my Preaching was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit, and 'of Power.' When the Commandment comes as to Paul, Rom. 7. Sense of Sin may live, but Sin is really Wounded. He that is the Father of Sin, could not withstand Christ's Word, for it was *with Power*, Luke 4. 32. 'And they were astonish'd at his Doctrine: For his Word was with Power. None despise the Word, but such as never felt this Power. 2dly, The Spirit puts an Edge on the Threatnings: They are Corrosives to Sin: When the Spirit fastens such a Word as this, 'If ye live after the Flesh ye shall die, its as a Nail driven into the Temples of Sin: Better Sin die than I die, says the Soul. 3dly, The Spirit makes the Promises of the Word effectual to work out Sin, 2 Cor. 7. 1. 'Having therefore these Promises, (dearly Beloved,) let us cleanse our selves from 'all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God.' Who would not zealously oppose Sin, and throw it away, that he may be interested in such precious Promises? Or who that knows his Interest in these Promises, would not study the greatest possible Freedom from Sin? Who that knows that God is *his God and Father*, and will dwell and walk with him, (2 Cor. 6. 16, 17, 18, 'And what Agreement hath the Temple of God with Idols? For ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my People. Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean Thing; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the

plies the Blood of Christ, whereby we are *cleansed from Sin*. 'Tis called *a cleaving to the Lord*, Deut. 4. 4. 'But ye that did cleave unto the Lord your God, are alive every one of you this Day,' Acts 11. 23. 'Who, when he came, and had seen the Grace of God, was glad, and exhorted them all, that with Purpose of Heart they would cleave unto the Lord. Which infers a Separation from Sin. And if the Woman by a *Believing Touch* of Christ, did fetch Virtue from him, for drying up her Issue of Blood, how much more shall the Soul derive Virtue from him, to heal its Plague, by a constant sticking and cleaving to him by Faith? It keeps the Soul near the Fountain that *washes away Sin*, it lays Sin close under the Stroke of him who *came to destroy Sin, and to save from it*.

2dly, The Spirit does, by drawing forth the Exercise of Faith, let into the Soul the Efficacy of those Means that are subordinate to the Blood of Christ, and have their Efficacy from it for the taking away of Sin: As First, There is the Word: Hereby we are *made clean*; John 15. 3. 'Now are ye clean thro' the Word, which I have spoken unto you; and *sanctified*, John 17. 17. *Sanctify them through thy Truth; thy Word is Truth*; and *healed*, Psal. 107. 20. *He sent his Word and healed them*, 'Tis the *Sword of the Spirit*. Eph. 6. 17. *And take — the Sword of the Spirit, which is the Word of God*; whereby the Spirit wounds and kills Sin: 'Tis *quick and discerning* in finding out of Sin, Heb. 4. 12. 'For the Word of God is quick and powerful; and sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart;' and powerful for preventing Sin, and rescuing from it. The Spirit brings the Word seasonably to our Remembrance, and also puts Life in it. 1. The Spirit

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‘ the Lord Almighty.’) will beg or borrow from Satan or the World, or think to better his Condition, by the Honours, or Profits or Pleasures of Sin? Who that knows that he is *the Temple of God*, will prophane himself with Idols? And who that knows he is the *Member of Christ*, will make himself the Member of an Harlot? And, who that has the *Hope of eternal Life*, would not purify himself? *John 2. 3.* ‘ And every Man that hath this ‘ Hope in him, purifieth himself, even as he is pure. Now, ’tis by exciting Faith, that the Spirit makes either the Commands, or Threatnings, or Promises of the Word, available to the Furtherance of Mortification.

2dly, The Spirit renders these Ordinances, we call *Sacraments*, effectual for the Mortification of Sin. *First*, For Baptism, ’tis not only the Sign of our Dedication to the Father, Son, and Spirit, but ’tis a Sign of our *Fellowship with Christ in his Death*, *Rom. 6. 3.* *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his Death?* *Ver. 4.* Therefore we are buried with him by Baptism into Death; That like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life. *Ver. 6.* ‘ Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.’ *Ver. 7.* *For he that is Dead, is freed from Sin.* *Ver. 11.* ‘ Likewise reckon ye your selves to be dead indeed, unto Sin; ‘ but alive unto God, thro’ Jesus Christ our Lord. Now, ’tis the Baptism of the Spirit, that effecteth this, *John 1. 33.* ‘ And I knew him not; but he that sent me to ‘ baptize with Water, the same said unto me, upon whom ‘ thou shalt see the Spirit descending, and remaining upon him, the same is he which baptizeth with the Holy ‘ Ghost. *Acts 1. 5.* *For John truly baptized with Water, but ye shall be baptized with the holy Ghost,---* and this,

John

John calls Baptism with the holy Ghost, and with Fire, Matth. 3. 11. I indeed baptize you with Water unto Repentance; but he that cometh after me, is Mightier than I, whose Shoes I am not worthy to bear: He shall baptize you with the holy Ghost, and with Fire. Probably alluding to the live Coal, which the Seraphim took from the Altar, and wherewith he touched the Prophet's Lips, saying, *Lo thine Iniquity is taken away, and thy Sin is purged* Isa. 6. 6, 7.

Now, 'tis by Faith that the Efficacy of this Ordinance is taken in; sometimes at the Time of the Administration of it; sometimes afterwards. What Faith Infants have, I shall not debate. I see not why some Sort of actual Faith, may not be admitted in them; and why a supernatural Instinct may not carry them forth to Christ, as well as a natural Instinct prompts them to seek the Mother's Breast: *John* Baptist's leaping in his Mother's Womb at the Salutation of *Mary*, &c. does seem to confirm this, *Luke* 1. 41. which did not proceed meerly from the Mother's Joy, as appears from her Words, *being filled with the holy Ghost*, in Ver. 44. 'For lo, as soon as the Voice of thy Salutation sounded in mine Ears, the Babe leaped in my Womb for Joy;' and tho' there may be something extraordinary in it, yet it plainly says, That Infants are capable of some spiritual Acts, as well as of Natural.

So, 2dly, For the Lord's Supper, 'The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?' 1 Cor. 10. 16. Therein we have Fellowship with him in his Sufferings, and all our Communion with Christ is thro' the Spirit, 2 Cor. 13. 14. 'The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.' Hence, now, there

there is required in such as partake of this, a more especial Separation from Sin: For, 'We cannot drink of the Cup of the Lord, and the Cup of Devils: We cannot be Partakers of the Lord's Table, and of the Table of Devils: That may be said of other Sins, as well as Idolatry, 1 Cor. 10. 21. And the Abuse of this Ordinance, we see in a special Manner punished, 1 Cor. 11. 30. 'For this Cause many are weak among you, and many sleep.' Sometimes Satan goes down with the Sop, and it feeds Sin; but when Christ is indeed *received by Faith*, the evil Spirit goes out, there comes in some new Recruit of Power to expel Sin.

3dly, The Spirit sanctifies Providences, and renders them of Use to the Mortification of Sin: As, for Instance, The Observation of God's Severity upon others; more especially our own Afflictions: They are God's Furnace, He thresheth us that our Husk may go off: *Zech. 13. 9.* 'And I will bring the third Part thro' the Fire, and will refine them as Silver is refined, and will try them as Gold is try'd, and they shall call on my Name, and I will hear them: I will say, It is my People; and they shall say, The Lord is my God.' *Isa. 31. 48. 15.* 1 Cor. 3. 13 'Every Man's Work shall be made manifest. For the Day shall declare it, because it shall be revealed by Fire; and the Fire shall try every Man's Work of what Sort it is.' Materially all Afflictions belong to the Covenant of Works; but by the Cross of Christ, they are transfer'd to the new Covenant: They are thereby made healthful; as the Tree that *Moses* cast into the Waters, took away their Bitterness: (Which some think was a Type of this.) Afflictions are bitter, and Men murmur at them, as the *Israelites* at the bitter Waters; but the Cross of Christ makes them wholesome Waters; they are like Salt to the Sacrifices, *Lev. 2. 13.* They consume Mens excrementitious and corrupting Humours;

mours: We are apt to taint and corrupt, to *settle on our Lees*; therefore we are emptied from Vessel to Vessel: Roots of Bitterness spring up, which do defile, *Heb. 12. 15.* 'Looking diligently lest any Man fail of the Grace of God, lest any Root of Bitterness springing up, trouble you, and thereby many be defiled.' So Afflictions, like Salt, pierce and macerate a Man; and we must be macerated ere we come to Heaven; and what is Mortification, but the quashing and macerating of the irascible and concupiscible Faculties of the Soul? More particularly,

First, Afflictions are Witnesses of God's Displeasure against Sin; yea, they are sensible Demonstrations of the Bitterness of Sin; for God wou'd have us lay all at Sin's Door, *Jer. 2. 19.* 'Thine own Wickedness shall correct thee, and thy Backslidings shall reprove thee: Know therefore and see, that it is an evil Thing and bitter that thou hast forsaken the Lord thy God, and that my Fear is not in thee, saith the Lord God of Hosts'. Now God's Anger at Sin, and the Felt Evil of it, sets the Soul against it! *2dly*, They dissolve that wretched Union between our Corruptions within, and tempting Objects without us: Such an Union is this, that they never present themselves to our corrupted Faculties, but they excite and draw out some sinful Act: We never let out our Hearts on the Creatures but we are corrupted by them; we cannot think of filthy Lucre or spiritual Pleasures &c. but they defile us: Now, the Cross crucifies us to the World, and it to us, *Gal. 6. 14.* 'But God forbid that I should Glory save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me, and I unto the World.' (Many take the Cross there metonymically, for what we bear.) The Heart is not now so inclin'd to commit Lewdness with them. As Rebukes from the Lord, make a *Man's Beauty to consume*

consume away like a Moth, Psal. 39. 11. When thou with Rebukes dost correct Man for Iniquity, thou makest his Beauty to consume away like a Moth.----- So it takes off in the Man's Eyes, that Beauty and Desirableness in the Creature, that drew forth inordinate Desires; and it does enervate the Strength and Vigour of the Affections; that us'd to stir at the first seeing or hearing of any Thing that was desirable. 3dly, Afflictions open a Door to the Word, and lay the Soul open to its Smitings and Woundings: For, when God speaks in Mens Prosperity, they hear not: Now, he does not spurn at Reproofs of Sin, but is content to have it expos'd. 4thly, Afflictions quicken the *Actings of Grace, of Faith, Love, Submission, Hope, &c.* and these do secretly wound and work out Sin. 'Tis an ill Sign when there is no notable Acting of some Grace at least, or when Affliction is gone off, and no Sin wounded or slain. When we are consumed with Affliction, and no Sin consumed, *Jer. 6. 10.* 'To whom shall I speak and give Warning that they may hear? Behold, their Ear is uncircumcised, and they cannot hearken: Behold, the Word of the Lord is unto them a Reproach; they have no Delight in it.' When the Work is over and done, and we *purged from no Sin, and made Partakers of none of the Holiness of God, Heb. 12. 10.* Tremble at the Thoughts of this, O dreadful! to be burned up with the *Fire of Affliction*, and Sin not touched; to be wounded, and Sin whole; to be broken with Affliction, and not a Bone of the Body of Death broken. 'Tis Sin, 'tis your Corruptions, that the holy Lord aims and levels his Strokes at; but foolish we interpose and venture our Souls, to rescue and save Sin: For which of its evil Offices is it, that you will make War with God, and die for Sin? 'Tis for some *Sheba* that God besiegeth thee, and batters thy Wall, as *Joab* did the City *Abel, 2 Sam. 20.*

15. Deliver him up, cut off his Head, and he will retire, Ver. 21, 22.

Now, all this is the *Spirit's Work*; hence called a *Spirit of Judgment and of Burning*, *Isa. 4. 4.* 'When the Lord shall have washed the Filth of the Daughters of Zion, and shall have purged the Blood of Jerusalem from the midst thereof by the Spirit of Judgment, and by the Spirit of Burning.' By Afflictions, the Spirit judges, and condemns, and executes Sin, and helps us to judge, and condemn and destroy it. When God has taken his Spirit from *Saul*, he runs to *Endor* in his Straits. Some are consumed, some pine away, some are harden'd when the Spirit is not at Work. And finally, 'tis by Faith that the Efficacy of Afflictions is let into the Soul; for it sees them coming from God, and that according to his Word, and it sees what they aim at; and sometimes can look upon God's chastening, as his proper Dealing with Sons, *Heb. 12. 7.* 'If ye endure Chastening, God dealeth with you as with Sons: For what Son is he whom the Father chasteneth not?' We come now to the Application.

Use First, For Trial. The Scripture tells us that there are but two Sorts of Men, two Principles, two Ends, two Ways, and two eternal States of Men; and it does also plainly tell us to which of these we belong. We need go no further than the Text: To the same Purpose is that, *Gal. 6. 8.* 'For he that soweth to the Flesh shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap Life everlasting'. If you think Marks be tedious, and that some have too much multiply'd them; here's a short Trial; and were Men but serious and impartial in applying this, they might easily divine what shall be their eternal State: But here lyes the Difficulty: There are so many Counterfeits of Mortification, and by the Power of Self-love some are so passionately carry'd forth against some Sins as are

contrary to; and inconsistent with their Happiness; and on the other Hand where Sin is routed; yet it keeps some broken scattered Forces on Foot; and where 'tis mortify'd 'tis not nullify'd; that 'tis not easy to satisfy the sincere Soul, nor to undeceive the Pretender only. Sin sometimes *goes out* when it is not *cast out*: 'Tis often *asleep* when 'tis not *dead*; It often *retires* when 'tis not *defeated*: Or, if Sin in some Particular be resisted, 'tis either gratify'd some other Way, or it re-inforceth its self, and then prevails. Yea, how many Professors keep up a green and flourishing Profession, that know not what Mortification means; and, it may be are *clean in their own Eyes*; yet are not *purged from their Sins*? And I doubt not also but that for some Time there may be some Increase of true Fruits, where there is no *Growth downward*, no Advance in Mortification. Indeed it will be hard for any long Time to keep up a green Profession when the Root is withering; or when a Man is *going back* in the secret Part of Religion. If the Root of Sin be lively and strong, it will be hard to keep it under Ground.

Now, in short; there be these Things which speak out the Strength and Liveliness of Sin in a Man. *First*; When a Man *makes a Work of Sin*; and thus bids a Defiance to the Almighty, and says *Aha* to his Trumpets. *2dly*; When a Man has much *Pleasure in Sin*, and *sins with Greediness*. Eph. 4. 19. 'Who being past Feeling have given themselves over to Lasciviousness, to work all Uncleaness with Greediness, and do Evil with both Hands earnestly; Micah. 7. 3. when a Man seeks to extract all the Pleasure that is in Sin, and would suck out the Heart of it. *3dly*, When a Man solicites his own Heart to Sin, Pro. 1. 12, 13.--7. 18. 'Let us swallow them up alive as the Grave, and whole, as those that go down into the Pit: We shall find all precious Sub-

stance

' stance, we shall fill our Houses with Spoil: Come,
 ' let us take our Fill of Love until the Morning, let us
 ' solace our selves with Loves.' And complains, as it were,
 of his Slackness in it: He is not surprized nor over-
 taken, but *deviseth Iniquity*, Micah 2. 1. ' Wo to them
 ' that devise Iniquity, and work Evil upon their Beds:
 ' When the Morning is light, they practise it, because it
 ' is in the Power of their Hand.' Compare with 3. 4.
Verses. 4thly, When a Man makes Provision for his
 Lusts, when he plows Wickedness, and sows Iniquity,
 and is at a great Deal of Toil, to gratify and satisfy his
 Lusts, The Christian is not at Half the Toil in mortifi-
 cing Lusts, that others are, in satisfying them: If the
 one be a hard Work, the other is impossible: So that
 the poor Creature is tormented between the restless and
 impatient Cravings of his Lusts, and the Weakness and
 Scantness of the Means he has to satisfy them. 5thly,
 When a Man sins under a small Temptation, or none at
 all. Some are like Powder and Flax, set on Fire by a
 Spark; yea, some draw on Temptations, and then out-go
 them, *Isa.* 5. 18. ' Wo unto them that draw Iniquity
 ' with Cords of Vanity, and Sin as it were with a Cart-
 ' Rope: ' They are not dragged by a Temptation but
 draw and pull, and pain themselves to Sin: They meet
 the Temptation Mid-way, and are glad of it, as the Jews
 were, when *Judas* offer'd to betray his Master unto them,
Mark 14. 10, 11. ' And *Judas Iscariot*, one of the Twelve,
 ' went unto the chief Priests, to betray him unto them.
 ' And when they heard it, they were glad, and promised
 ' to give him Money.---- 6thly, When one is got above
 Convictions of Sin, and above Shame, *Prov.* 30. 20. ' Such
 ' is the Way of an Adulterous Woman, she eateth, and
 ' wipeth her Mouth, and saith, I have done no Wicked-
 ' ness.' *Jer.* 8. 6. and 6. 15. ' I hearken'd and heard,
 ' but they speak not aright: No Man repented him of

' his Wickedness, saying, What have I done? Every one
 ' turned to his Course, as the Horse rusheth into the Bat-
 ' tel. Were they ashamed when they had committed A-
 ' bomination? Nay, they were not at all ashamed, nei-
 ' ther cou'd they blush.---- *Jer. 3. 3. Thou hadst a*
Whore's Forehead, then refusedst to be ashamed. Or,
 ' 2dly, When one sins after frequent Convictions of the
 Folly and Hazard of Sin, *Isa. 57. 10. Thou wast weary'd*
in the Greatness of thy Way; yet saidst thou not, There is
no Hope. When a Man will venture to wade thro' Wrath,
 to satisfy Lusts, and overtake his Idols. When divine
 Commands and Threatnings, (which to the godly Man
 are more than Angels with drawn Swords,) are no Lets
 nor Banks to Sin. When the Omniscieny, and Holi-
 ness, and Justice, and Power of God, even when actually
 represented to the Man, yet do not restrain him from Sin.
 'Tis said of some, that they did Evil *in the Sight of the*
Lord. *1 Kings 21. 20. And Ahab said to Elijah, Hast*
thou found me, O mine Enemy? And he answer'd, I
have found thee: Because thou hast sold thy self to work
Evil in the Sight of the Lord. 3dly, When one hates
 Convictions, and endeavours to hold them out, or to kill
 them. 4thly, When one is under Rebukes for Sin; yea,
 it may be under Terrors for Sin, yet goes on as *Isa. 57.*
17. 'For the Iniquity of his Covetousness was I wroth,
 ' and smote him: I hid me, and was wroth and
 ' he went on frowardly in the Way of his Heart.'
Isa. 22. 13, 14. 'And behold, Joy and Gladness, slay-
 ' ing Oxen, and killing Sheep, eating Flesh, and drink-
 ' ing Wine, Let us eat and drink, for To-morrow we
 ' shall die. And it was revealed in mine Ears by the
 ' Lord of Hosts, Surely this Iniquity shall not be purged
 ' from you, till ye die, saith the Lord God of Hosts.'
Jer. 2. 25, ---- 'Thou saidst, there is no Hope. No, for
 ' I have loved Strangers, and after them will I go.' *Ezek.*

33. 10. ----- 'Speak unto the House of *Israel*, Thus ye speak, saying, If our Transgressions and our Sins be upon us, and we pine away in them; how shou'd we then live?"

These Things shew forth the absolute Power of Sin in the Soul. But now, in the Second Place, There are some Things that are Evidences of great Short-coming in Mortification; yea, even in the *Regenerate*.

I. When a Man is under continual Indisposition to Duties, and wants a Readiness of Soul to them. When Sin is mortify'd, and Idols thrust to the Door, a Man will be more at Leisure to pray and meditate without Disturbance, and the Spirit will be more compos'd. A mortify'd Man hath more Power over his Spirit, he is not *like a City without Walls*. But for the unmortify'd Man he has many to please, this Idol must have a Look, and this must have a Word, and he cannot *serve God without Distraction*, nor with all his Soul, nor with Delight: Nor does he thrive by his Duties; for his Idols consume and eat up the Profit of them. Think on this you who complain of Distractions in Duties. Indeed, sometimes, the Heart is carry'd away by more trivial Imperinencies; but ordinarily, 'tis our Idols that come in so freely and unseasonably; and it may be, these meer trivial Diversions have some Respect to them; at least, they proceed from want of a deep Sense of the Majesty of God upon the Heart; which also evidences some notable Defect in Mortification, for as much as we *die to Sin*, we are *alive to God*. Finally, When a Man wants Freedom and Confidence in his Approaches to God: A Child that is often *faulting*, cares not for the Father's Presence. Sin makes a Shyness to God less or more. It does secretly estrange the Heart from Him. When the *North Wind of the Spirit has killed Sin*, then the Spouse is *inviting Christ*, *Song. 4. 16.* 'Awake, O North-Wind, and come thou South, blow upon my Garden that the

‘Spices thereof may flow out: Let my Beloved come into his Garden, and eat his pleasant Fruits.’ Then the Soul is saying, O! When shall I appear before thee; but when a Temptation to gratify carnal Ease prevails, then the Soul cares not for his Company; it has no Eyes, nor Hands, nor Legs. *Song 5. 2, 3, 4.* ‘I sleep, but my Heart waketh: It is the Voice of my Beloved that knocketh, saying, Open to me, my Sister. my Love, my Dove, my undefil’d; for my Head is filled with Dew, and my Locks with the Drops of the Night. I have put off my Coat, how shall I put it on? I have washed my Feet, how shall I defile them? My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him.

2dly, An habitual Unwillingness to die, shews the Power of some Sin: There may be some Unwillingness at certain Seasons, proceeding from some other Cause; but ordinarily this is it. A mortify’d Man is like a ripe Apple, that comes away with a Touch of a Hand, or as a loose Tooth that comes out with a gentle Pluck: Moreover, the more a Man exercise himself in Mortification, he is the more afflicted with the Remainders of Sin; and the more successful he is in mortifying Sin, the more feeling he is of every Motion of Sin: Hence, he is often crying out, *I am oppress’d, undertake for me: Or with Paul, Rom. 7. 24. O wretched Man that I am, who shall deliver me from the Body of this Death! This captive Exile doth lawfully hasten to be delivered: This Prisoner is looking out of his Windows, ’till Christ come and knock off his Irons: And this makes him groan earnestly for his full Freedom from Sin; and he cares not how fast the Outward Man decay, if the Inner Man be renew’d, and if Sin decay as fast. ’Tis easy to die when Sin is first dead; but if there be any Lust lively, the Guilt of it makes a Man dread Eternity, and the*
Judgment

Judgment to come, and the Strength and Liveliness of it makes him dread Death. When the Soul is strongly united to any Idol, Death is like the rending of one Member from another: But a mortified Soul does leave the Body as chearfully as a Man throws off an old torn ragged Suit of Apparel. 2 Cor. 5. 1. 'For we know, that if this earthly House of our Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens.' He is much in longing for and in rejoycing in the Hopes of Heaven; and Heaven is Heaven to him, rather for its Freedom from Sin, than for its Freedom from the Troubles that now annoy. Whereas an unmortified Man has cold Thoughts and faint Desires of Heaven. Why do ye not lift up your Heads? 'Tis either from Unbelief, or some prevailing Lust; Were you fighting for your Life, the News and Assurance of Victory would anticipate the Triumph. For the Man is no further carried out after the *true* Happiness, than he is taken off the *false*. Hence one that is wholly under the Power of Sin, cares no more for the true Perfection of the Soul, than a Beast cares to be a Man. The regenerate Man that's under any prevailing Lust, can hardly keep up his Assurance, at least has no actual Aptitude and Meetness for Heaven, and no wonder he long not much for it: But see what a Song, 2 Tim. 4. 8. 'I have fought a good Fight, I have finished my Course, I have kept the Faith.'

3dly, When the Soul is in a continual Restlessness and vexatious Anxiety, when there are some inward Perturbations and Disorders in the Soul. May be Sin has not the Throne; yet is it breeding great Tumults, and making many and great Insurrections against Grace in the Soul. The Guilt of them fills the Soul with Fear, their Opposition and Contrariety to Grace makes them painful to the Soul, in so far as 'tis sanctified. And then, there is

that Torment which is inseparable, from all corrupt Inclinations and Lusts, which proceeds from the Impossibility to satisfy them. 'Tis upon the Account of this Last especially, that the Man, that is defective in Mortification, is troubled; partly also in Respect of the Guilt of Sin.

For the 2d, The more Success in Mortification, and the livelier Grace be, the more Feeling has the Soul of every Stirring of Sin, and the more Pain it is to the New Creature. And indeed, the more Sin be struck at, the more it struggles. The Old Man has a strong Heart, and is loath to die; and our Lusts, being as a Right Hand, cannot be cut off without Pain: But that which is painful to the *Old-Man*, is a Pleasure to the *New*; 'tis the Strength of remaining Sin that afflicts the *New-Man*. The more the Soul be delivered from Sin, the more it thinks it self a Captive, and the fuller Freedom it Breaths after. *Rom. 7. 24. O wretched Man that I am, who shall deliver me from the Body of this Death.* The Remnants of Sin, in the midst of his highest Comforts, are worse than Water amongst Wine: So that the poor Believer needs a Banner, even when he is taken into the Banqueting-House, *Song 2. 4. He brought me into the Banqueting-House, and his Banner over me was Love.* How pitifully does the Spouse speak, *Song 6. 13. in the Beginning of the Verse, Return, return, O Shulamite, return, return, that we may look upon thee.* See her Answer, *What will ye see in the Shulamite? as it were the Company of two Armies.* Alas! what will ye see in me, but War, and Blood, and Rebellion? When the poor Christian thinks he has cut off one Head of Sin, then starts up another or more. The more ye make it your Work to mortify Sin, the more Discoveries ye shall have of Sin; and the more ye will ly in Wait to discover it, the more of the Spirit's Light shall ye have to

to see Sin : That which is but a *Shadow* to others, is a *Body* to *Paul*. It was once otherwise with *Paul*, *Rom. 7. 9.* ' For I was alive without the Law once ; but when the ' Commandment came, Sin revived, and I died.' He was as whole and sound as any Man. He was as little troubled with Sin as the *Pharisees* of our Time, who with disdainful Pride, scoff at the humble Bemoanings and Self-abasing Confessions of serious Christians ; and will not admit that *Paul Rom. 7.* speaks of himself as *Regenerated*. I wonder, what such think of their own *Liturgy*, which frequently teaches them to call themselves *Miserable Sinners* ; at which the *Quakers* were wont as foolishly to triumph, as now they do at us, for the like humble Acknowledgements of Sin.

4thly, When the reflecting and remembring of former Lusts and Idols, does excite our Affections, or is accompanied with Delight, or does provoke new Desires. *Ezek. 23. 19. She multiplied her Whoredoms, in calling to Remembrance the Days of her Youth,* or as it is *Ver. 21. The Lewdness of her Youth.* There is an Acting over of Sin. 'Tis sad when we cannot look upon the Picture ; nay, nor read or hear the Name of our Idol-lust, but we bow down our Heads, and our Affection is kindled, or some corrupt Passion stirs. Where Sin is mortified, every Remembrance of it revives our Sorrow for it ; 'tis like a new Stroke upon an old Wound, especially after the Soul has been held over Hell for it, and may be under much outward Trouble also ; for 'tis indeed some unmortified Sin, that ordinarily brings on Desertion and Trouble. *Isa. 57. 17. For the Iniquity of his Covetousness was I wroth, and smote him.* When the *Moon* (an Emblem of this World) is *under our Feet*, *Rev. 12. 1.* there can be no Eclipse of the Sun, and no Storms. The Lord may for his own holy Ends, exercise the most mortified Christian ; but ordinarily 'tis some

Root

Root of Bitterness springing up, that he strikes at. And O! what a Sea of temporary Wrath does our Indulgence to some Sin expose us to, yet how hard is it to bring us to lay all at the Door of a beloved Lust. It were easy to cure most Mens inward Troubles, were they but faithful to themselves.

5thly, When one is not constantly under felt Need of Christ; not only to save from the Guilt, but the Power of Sin. The Man that labours in Mortification, he is hourly calling in his Aid, he cannot live without Christ. Sin is Sin indeed to him, and Christ is Christ indeed to him. He cannot exalt Christ enough, nor magnify the Grace of God enough. He sees 'tis no little Help he needs, and that no common Aid will serve his Turn. (I do much question if such as oppose the Doctrine of special Grace, ever knew what *Mortification* was,) He speaks with another Spirit than the *Pharisee*, when he *thanks God that he is not like other Men*. Luke 18. 9, 10. Ye see the *Free willers*, as the Vulgar calls them, for such were the *Pharisees*, in Christ's Time owned the Necessity of some divine Assistance.) How warmly does *Paul* speak Rom. 7. 25. (as he had with feeling bemoaned himself, Verse 24.) *I thank God through Jesus Christ our Lord*. He seems to want Words to exalt God, and stops as it were in the Middle, his Thoughts are over-matched. Thus *Praise waits*, or is silent for God. It is silent to other Things, *quibus impotens hominum libido, pretium fecit*, and it waits to be employed about him. Psal. 65. 1. The Believer is often put to a Non-plus in crying up the Grace of God, and wants Words to express its Greatness, yea to answer the Elevation of the Thoughts ; The Heart indites a Song of Praise, but he cannot tune it. The Apostle is stopt as it were through Admiration, (which is *silentium intellectus*) for when the Mind can rise no higher, it falls admiring.

Hence

Hence some say, *God is most exalted with fewest Words.* The Experience of the Supplies of Grace for overcoming Sin, is one of these Mercies that uses to provoke the Soul to cry out, *Exalts thy self, O Lord. Worthy art thou to receive Blessing and Honour, &c. But thou art above all Blessing and Praise!* Others make no great Matter of this.

6thly, When a Man's Heart is pierced through with Sorrows, when his Idols are blasted or smitten; when in the Time of Trouble, Fear and Sorrow fill the Heart, when our Idols are fallen, or when our Lusts out-live their Objects. As suppose a Man's Estate be decayed or his dear Friends be dead, before inordinate Love to them be decayed or dead. We are apt to sit down upon the Graves (as it were) of our buried Idols, and cry out, Ah my Lord! ah my Comfort! ah my Hope!

But how does a mortified Man carry in Reference to the lawful Things of this Life? Answ. I. With a great Indifferency. If he live, if he be rich, if full, if he abound, 'tis well; and if he die, if he be poor or empty, 'tis also well. If *David* be on the Throne, 'tis well, he can sing Psalms; if he be flying and bare-footed, with Ashes on his Head, 'tis well, he can then also pen Psalms of Praise. If he be at home in his House, in the Sanctuary, 'tis well; if banished and chased from the House of God, 'tis well. *Hezekiah* is victorious, the *Affyrians* are slain, 'tis well. *Isaiah* prophesies that his Treasures shall be spoiled, and his Children carried captive, this is good too. Our blessed Lord is the same, when the People sing *Hofannas*, and when they cry, *Crucify him, and spit in his Face.* The mortified Man is peremptory about nothing here, he trembles at such a Word, as, *Give me Children, or else I die:* Nay, Children or no Children, Riches or no Riches, that's well; or when one loves, rejoyses, weeps, as if not, &c.

2dly,

2dly, The Heart goes slowly and faintly out after Creatures. If any thing work upon the mortify'd Man, it affects him not much. *Acts 20. 24. But none of these Things move me, neither count I my Life dear unto myself.* Peter will not have the Saints think *Burning quick* strange. *1 Pet. 4. 'Beloved, think it not strange concerning the fiery Trial, which is to try you, as 'tho' some strange Thing happened unto you.' Psal. 111. 2. 'Surely I have behaved and quieted myself as a 'Child that is weaned of his Mother; my Soul is even 'as a weaned Child.'* Grace makes the Heart move gently and leisurely to all Things beneath God. A mortified Man is as a Sea that hath no Winds, that ebbs not, and flows not, *Psal. 62. 2. He only is my Rock,--- I shall not be greatly moved.* The mortified Man sings, and is not light; and weeps, and is not sad, is zealous in God's Cause, and yet composed in Spirit; he is not so eager on any Thing, but he can quit it for God. Ah! few can act, but they over-act. There's often in young Converts too great and fervent Out-goings of the Soul even after spiritual created Comforts; this is some-way Childish. Mortification is a gracious, well composed, grave Temper of Soul. The Man weeps as if he weeped not, &c. But as for God, the Soul goes forth in its full Strength. 3dly, The Actings of the mortified Man in Reference to the Creatures, are in some Sense no Actings: *Rejoycing, &c.* is as no *Rejoycing*, Things here are but Shadows and Pictures of being, (God only is) therefore our Afflictions should be but *quasi* Afflictions. *Psal. 38. 12. They speak mischievous Things; Ver. 13. But I as a deaf Man heard not. Psal. 39. 9. I was dumb, I opened not my Mouth, because thou didst it.* He cannot find in his Heart to sing and dance at Shadows. Grace laughs at nothing, it shouts, admires, wonders at nothing, it also weeps at nothing. The mortified Man is dead, he is crucified

crucified with Christ; pleasant Sights and Sounds work not upon him.

Now for you in whom Sin lives and reigns, we have but heavy Tidings to tell you, the Text lays a heavy Burden upon you. If it was the Gospel that *Paul* preached, this Gospel condemns you, *ye are dead while alive*. Your right Eye that ye will not pluck out, and your right Hand that ye will not cut off, shall be the chief Seat of your Pain; there shall the Fire begin, and never cease burning, and these shall be as Fewel to burn the whole Body: Out of these shall the Worm that never dies, grow.

And for you Christians, that are slack and negligent, and not strenuous and successful in this Work of Mortification; you mar your own Mercies: 'Tis this that renders you incapable of divine Comforts, and 'tis this that multiplies your Sorrows. You may be First in Profession, in Knowledge and Gifts, in doing of Works of Holiness and Righteousness, and first and chief in Sufferings for the Gospel, and yet be Last in God's reckoning, and least in the Kingdom of Heaven above. Thou mayst with much Difficulty get through the Needle's Eye, and through the Strait Gate; but thou loses thy Hundred-fold here, and for any thing thou knowest, puts everlasting Life to a venture. You mar and blur this great Evidence for Heaven, in the Text; you cannot read your Name in this Promise. If Sin be not your Death, yet it blackens and lames, and cripples and wounds you, and keeps you weak, and your Souls always a bleeding. Any unmortified Sin mars your Freedom with God, 'tis like a Weight upon the Soul, that thou cannot *run thy Race*, Heb. 12. 1. 2. 'Tis like a Thorn in the Foot, or 'tis like a Wound upon the bearing Shoulder, or on the working Hand, it leaves a Print upon every Duty. Any unmortified Lust brings on Deadness and Formality, and Duties are

are rather Ornaments, than Meat and Drink to the Man. 'Tis hence, that some Christians bear Afflictions with more Trouble and Impatience, than some others. Afflictions wound our Idols, and these are as Pieces of ourselves; they are like *David's* forked Arrows, stuck into our Right Hand or Right Eye, we have a quick Sense of these. God would have us pluck out the Eye and let all go, or cut off the Arm, and we should not feel the Arrow: But we pluck at the Arrow, and tear our Flesh. What is it but our Loathsomeness to let our Idols go, that makes Afflictions bitter? 'Tis not Poverty, or want of Estates, Trading, Relations, that in themselves afflict; for we see many contentedly want these: But 'tis our unmortified Corruptions, our inordinate Love and Desire of these; This in less or more is common to some Godly with others. 2. The Holy Lord doth by Affliction often bring forth Mens secret unmortified Lusts, and writes them in their Foreheads. *Ezek. 16. 36, 37.* 'Therefore thus saith the Lord God, Because thy Filthiness was poured out; and thy Nakedness discovered through thy Whoredoms with thy Lovers, and with all the Idols of thy Abominations, and by the Blood of thy Children, which thou didst give unto them: Behold therefore, I will gather all thy Lovers with whom thou hast taken Pleasure, and all them that thou hast hated; I will even gather them round about thee, and will discover thy Nakedness unto them, that they may see all thy Nakedness.' Sometimes the Lord does it by the kind of their Affliction, sometimes by their Carriage under it. But 3dly, There is beside this in the Believer, a quicker Sense and Apprehension of God's Anger, than in others, and this makes Afflictions sit the sorer to them. Hence come such Complaints, as *Lam. 3. 1.* *I am the Man that hath seen Affliction by the Rod of his Wrath.* This Bystanders do not consider, but observing

ving their Trouble, think it comes from the same Cause that the Trouble of others proceeds from. Ah! 'Tis our Short-comings in Mortification that makes Men confound us with others, that darkens our Difference from the World, in every State of Life we are in: If under Wants, we are perplexed and thoughtful as others; if we abound, we are vain and frothy, proud and supercilious as others. This is the Bane of many Professors, for this the Name of God is spoke ill of, for this the imputed Righteousness of Christ is reproached; for this, the Spirit in his Indwellings and Workings is reproached by the *Rabshake's* of the Time; for this, free Grace, and Gospel Faith are reviled. Did we not put this Sword in our Enemies Hand, they should have no Weapon wherewith to fight against Truth or us. This may indeed wound us, tho' it wound not Truth, *Reproach hath broken my Heart*, says *David*; it would not have done so, had he not given Occasion for it. Our Works do not justify our Faith, the Fruits of the Spirit are not manifest as the Fruits of the Flesh are; our Deeds are not so different from others, as our Principles and Profession are different from theirs.

Yet something I must say for the Encouragement of such as are sensible of their Defects and Shortcomings in Mortification. First, I must offer you *Paul's* Relief, *Rom. 7; 25. I thank God through Jesus Christ our Lord.* For however successful he was, yet the Encouragement is such as may serve every Soul that does heartily fight the Battels of the Lord, tho' not so successfully. The poor Believer is often crying out as *Elisba's* Servant, *Master what shall we do?* But were our Eyes open, we should see more for us than against us: The Father, the Son, and the Spirit are engaged to through this blessed Work. Ye have Right to the same Aid, (if ye will but use it) that Christ had in his Contest with
and

and Conquest over *Principalities* and *Powers*, *Eph.* 1. 19, 20. So that our Impotency can be no Excuse to us: Faith gives the Soul the greatest Resemblance of divine Omnipotency. 2. Take that Word, *Rom.* 8. 1. *There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* You feel and know that there are many Things condemnable in you, yea enough to condemn Millions of Men or Angels: But O the mysterious Depths of free Grace, that should divide and separate between *Condemnable* and *Condemnation*. Indeed the more Conscience one makes of mortifying Sin, the more Sense and Assurance of their Indemnity. If Sin be prevailing, 'tis hard to maintain the Sense of this; yet in some Cases one may: As, when the Soul is under a deep affecting Sense of prevailing-Sin, and solicitously striving against it, *Psal.* 65. 3. *Iniquities prevail against me; but as for our Transgressions, thou shalt purge them away.* You may yield to the Antecedent, and deny the Consequence, yea, ye may make the prevailing of Sin an Argument in Prayer for Pardon, *Psal.* 25. 11. *For thy Name's Sake, O Lord pardon mine Iniquity, for it is great.* Those same Iniquities that set Justice a-Work. He can make an Argument for Mercy. *Gen.* 6. 5. 'And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart, was only evil continually.' *Gen.* 8. 21. 'And the Lord smelled a sweet Savour, and the Lord said in his Heart, I will not again Curse the Ground any more for Man's sake; for the Imagination of Man's Heart is evil from his Youth; neither will I again smite any more every Thing living, as I have done.' Indeed if one keep up any Perswasion of their Freedom from Condemnation, 'tis a great Doubt if they can keep up the Comfort of this Perswasion too; for, these are often separated. *David*

vid has his Absolution, 2 Sam. 12. 13. *And Nathan said unto David, The Lord also hath put away thy Sin, thou shalt not die.* Yet does he afterwards beg the Comfort and Joy of it, or at least a closer Application of it. 3. Know that oft-times Satan and Corruption stir most, where they have least Possession and real Power; and also that they make most ado, when they are nearest to be cast out.

But if ye inquire, why the Holy Lord doth suffer Sin to prevail so much over some of his own. I answer, *The Captain of our Salvation* knows how to bring his Followers to Glory, and he knows that 'tis better for some to be kept fighting (even tho' often foiled) than to be triumphing. The Rising of some is their Falling, and the Falling of others is their Rising. Success is sometimes worse to carry under, than a Defeat. Pride and Self-righteousness often get up upon our Trophies over Sin: And for this End sometimes does the Lord suffer some Sin to prevail, if he see a Soul inclining to *establish its own Righteousness* Ezek. 33. 13. *If he trust to his own Righteousness and commit Iniquity.* Pride often rises upon of Ruin of other Lusts; but thus the Lord suffers not the Foot of Pride to get up, he keeps the Soul under a deep Impression of its exceeding Sinfulness and Vileness. Indeed 'tis a Trial to Faith, when the Soul sees nothing in itself, and yet can believe; and then is Faith purest, when Believers reckon themselves the worst of Sinners. *David* reckons himself as a Beast. *Psal. 73. 22. So foolish was I, and ignorant; I was as a Beast before thee.* And he not only mourns for Sin as a Man, but he roars as it were like a pained Beast, *Psal. 32. 3. When I kept Silence, my Bones waxed old, through my roaring all the Day long.* He seems fitter for a Wilderness to cry out, than for a secret Chamber to weep in. At other Times he can *water his Couch in the Night, now he roars* all

all the Day long. At other Times his Moisture is dried, now his Bones the Pillars of his House, shake and wax old.

2. Thus the Lord lets the Soul see its Need of constant Supplies of Grace, and so keeps it in a closer Dependence upon himself: Were we always victorious, we would not know so well our own Insufficiency, nor the Sufficiency of Grace. Some are kept cripple, because they would either run away from him, or neglect him. 'Tis evident that we are oftneft with God, when we have most Need of him; how often does Necessity prompt us to Duty, more than Love, or Conscience of Duty? hence we *pray seven Times*, when we *praise Once*.

3. The Lord often punishes his People by this; letting them know the Difference between Christ's Yoke and Sin's.

4. He manifests his Power in their final Conquest after so many Foils: On this Account *Paul glories in his Infirmities*, 2 Cor. 12. 9, 10. 'Most gladly therefore will I glory in my Infirmities, that the Power of Christ may rest upon me; for when I am weak, then I am strong.' Thus also he manifests the Riches of his Grace. The Conversion of the Soul from Sin to God is a Wonder of free Grace, but the Conversion of some is a greater Wonder. Mortification of Sin in any Soul is a marvellous Work of the Spirit; but more marvellous in some, where Sin was deeper rooted and more fortified, and where the Name of Lusts was *Legion*. Even so, the Salvation of the most mortified Soul is a new Wonder of free Grace, but the Salvation of some Soul is a super-eminent Act of superabounding Grace. The *high Praises of God* shall be in all their Mouths; but the Songs of some shall rise higher than others. Were not the holiest so much in admiring how themselves were saved, it might be an Astonishment to them to see, may be, some in Heaven

Heaven, whom in their Thoughts they have sometime reprobated. How much Sin do some bring to Heaven's Door with them? At Heaven's Gate is the Grave and Burial-place of many strong Corruptions. Death which is the Wages of Sin, is made the Grave of Sin, and what the Red Sea was to the *Egyptians*: These Corruptions that keep poor Souls in Bondage, and that still pursue them, they shall see no more. The Certainty of your final Conquest, is it not good News from a far Country? The Captain of your Salvation stands engaged for you, and 'tis more his Concern than yours, that ye be victorious. And O what *Hosanna's* shall be sung to Him, when he shall ride in Triumph through the Streets of the *Jerusalem* which is above, with his triumphant Followers, each having a Crown on their Head, and a Harp in their Hand. His Conquest is a Pledge of yours, *John* 16. 33. 'These Things I have spoken unto you, that in me ye might have Peace: In the World ye shall have Tribulation; *but be of good cheer, I have overcome the World.*' Ye are often thinking, that some Day ye will fall by the Hand of *Saul*: You have as good Aid ingaged for you as Christ had, *Eph.* 1. 19, 20. 'And what is the exceeding Greatness of his Power towards whom we believe, according to the working of his mighty Power: Which he wrought in Christ when he raised him from the dead, and set him at his own right Hand in the heavenly Places.' And you being so nearly united to him, he reckons not his Conquests compleat, as long as you are in a Militant-state. If you be fighting the good Fight, Christ is upon his Way to relieve and fetch you off victorious. Know ye not that he hath said, *I will that they be where I am.* He knew his Trust, and that it was the Father's Will; and well it is for us that it depends not on ours.

Use 2. What we have said, does speak sadly to such as either neglect this great Duty, on which the Text lays so much Stress; or who think to mortifie Sin by meer moral Means or Considerations. For the first Sort: 1. There be some that instead of mortifying Sin, cherish and feed it, and make Provision for it; that are in League with it, that have common Friends and common Foes with it: Yea, o'some 'tis as themselves, 'tis as a Right Hand or a Right Eye, yea 'tis as their Life; wound their Lusts, and their Heart dies. Speak to such of Mortification, and ye may as easily, and more, perswade them to stab, or at least to lance themselves. Hence Men have found out so many Counterfeits of Mortification, they will rather kill Thousands of Rams and Bullocks, yea their Sons and Daughters, e're they slay Sin. What Severities have some used to themselves, to save their Sins? What vast Sums have some given to redeem the Life of their Sins? This hath enriched and aggrandized the *Papish* and *Prelatick* Clergy, more than ever their own, or the Benefactors Piety, or Zeal have done.

2. There be some that seem to be aggrrieved with the Power of Sin, that are daily poring upon their Sins, but never are able to come out of them; that are much in complaining of the Power of Sin, but never able to mortify Sin. Now here I shall shew 1. What it is that ordinarily hinders the Mortification of Sin. 2. How it comes that convinced Souls that are often complaining of Sin, yet take up short of Mortification.

For the *First*, Let us consider 1. The Frame and corrupt Habit of the Mind of Man. There's Ignorance, Atheism, Inconsideration, and Unbelief. (1.) There's Ignorance. The *God of this World hath blinded Men*, and then he makes them grind in his Mill. Sinners see no Enemy to fight with, they see no Harm in Sin, they feel no Sting or Poison in it, and instead of crucifying

ing it, are apt to say, Why? what Evil hath it done; for Sin is marvelously tame where 'tis kindly used. 'Tis Satan's Policy to teach Men to call Evil good, and so to advance it: And to call Good evil, and so to persecute it: Thus we see him carry on the Mortification of Holiness. (2.) There's *Atheism*. Whether there be any speculative Atheism, I enter not upon. I am apt to think that if there be any Head-Atheism, it proceeds from Heart-Atheism. But certain 'tis, that when Men have blotted out all Sense of God upon their Mind, Sense of Sin must needs be gone too. (No doubt 'tis from the Prevalency of Atheism in these Days, that some have denied any real Difference between Good and Evil. Did Men live under the Impressions of an infinitely Holy, Just, Sovereign Majesty, they durst not so affront his Law and Authority, nor maintain his Enemies, which he would have slain. (3.) There is *Inconsiderateness*. Sinners do not count the Cost and Charges of Sin, they attend not to the Hook, to the Poison that's in it; consider not what Bitterness it will be in the latter End, *when they shall mourn at the last, when their Flesh and Body is consumed*. Prov. 5. 11. Many suffer more for it, even in this Life, than the Godly does for Holiness; but the latter End of it is another thing. Now what Men have in Oblivion, they consider not, or look upon at a great Distance: To the Godly Man Judgment and Eternity are near; therefore he deals with Sin as he would do if he heard the last Trumpet, or saw the *great white Throne set, and the Ancient of Days sitting upon it, &c.* (4.) There's *Unbelief*. Did Men believe what Evil were in Sin, what it is in its Nature and Effects, and Consequents; their Hearts would rise with Indignation against it; they would seek to extinguish their Lusts and Passions, as Men do Fire, when it breaks out in their Houses. Now the Reminders of these are in the Regenerate.

2. There is the Engagedness of the Heart and Affections to Sin. The Heart is the chief Seat and Strength of Sin. There's a Heart-union between a Sinner and his Idols, such as resembles that between a Man and his Wife: Hence, Mens Idols are called their Lovers, and the Backsliding of Professors is called *Adultery* and *Whoredom*. Hence, instead of killing their Lusts, they love them, and cherish them as their own Flesh; so mortify Sin were to mortify themselves: Will a Man slay the Wife of his Bosom, the Desire of his Eyes, or thrust through his intimate Friend? Sin is as Meat and Drink to them, they drink it as the Ox does Water: 'Tis as Air to breath in, 'tis as Spirits and Blood to them: Kill me, says the Sinner, and restrain me from this or that. When we speak against Sin, Men take it, as if we spoke against themselves, when we cry out against Sin, 'tis to them, as if we were reproaching them. Where the Eyes are full of Sin, a Man cannot cease to Sin; much less when the Heart is full of it. Love does strongly unite the Heart to Sin, there's a League, a Covenant of Friendship between the Heart and Sin. Now Sin may in a Sort keep true to the Man for a Time, viz. while it is conceiving and growing; but when it is perfected, it brings forth Death. When one, as *Ephraim*, is joynd to his Idols, there is little Hope of him.

* 3. There is the Strength of Sin. Our Natures are leavened with Sin, 'tis not coloured with it; but Sin is like Blood and Spirits (as is said,) and as we grow up, Sin increases and grows up, 'till at length we be wholly enslaved to it. Sin is a great King: Pride and Covetousness, and Sensuality, are its three great Princes, each of them have Millions of Slaves. How many Kings and Princes are but Lacqueys to the Lust of the Eye, or the Flesh, or to the Pride of Life. The greatest Conquerors of the World have been in Bondage to these: Such as affected

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ted the utmost Sovereignty over Men, have been absolute Slaves to their Lusts: O the Violence of Mens Lusts and Passions! 'Tis a hard Task to vanquish those usurping Tyrants, especially where they have had long Possession, such are too hard for a Man to mortify; the more Strength and the longer Possession any Sin has had, the more Difficulty to overcome it.

4. This proceeds from the Deceitfulness of Sin and Satan; he often paints Sin in the Colour of Virtue, and it escapes free; and he blackens Holiness, and we strike at it, and seek to mortify it: Or sometimes, when we are angry at Sin, it snakes away and couches in some Corner; and when our Anger is over, and the Strength of the Conviction which bred it, worn off, Sin comes forth again, and its Peace is made, there's no more of it. Yea, such is the Deceitfulness of Sin, that it can advance itself by the want of tempting Objects, as well as by the abounding of them. Hence, as the richer and higher some grow, Pride and Avarice grow; so the poorer and the more despised some grow, the more Pride (as appears in *Achitophel's* Case) and Covetousness increase. So Lust oft-times grows most, where there be fewest Temptations to blow it up; it takes Life upon the withdrawing of the Object, (as the blasting or Absence of Mens Idols often increases their Idolatry, with the Memory of them,) the Want of the Object does feed Lust more than the having of it, as appears in *Ammon's* waxing lean Day by Day for Love of his Sister; and afterwards how did he hate her? O the Depths of Satan, and the Cunning of Sin, how many Policies does it use to preserve itself; it promises so fair, and smiles so upon a Man, that he cannot find in his Heart to stay it.

5. That which also hinders the Mortification of it, is the Suitableness of it to our corrupted Natures; there's

X something in Applause that gratifies that Self-exalting Principle in Man. Men find Pleasures sweet, and they cannot but believe their Senses, before any Testimony from without: They see, and feel, and taste some sensible Good in sinful Objects, and 'tis hard to dispute a Man out of his Senses. Nature craves something, and the Things of this World have some Subserviency and Suitableness to Nature, in its pure primitive Consideration. And Sinners cannot now distinguish between purely natural, and inordinate Desires. And indeed the Pleasures of Sin are now as suitable to our corrupt Nature, as pure natural Delights were suitable to Adam in Innocency. Now look what Pain it is to have Sin starved or oppressed, such Pain it is to have Sin mortified.

6. The splendid Condition of some, and the merry Life that Sinners lead, makes Men in Love with their Way. They who deal most kindly with their Sin, and indulge and gratify a proud and sensual Disposition, they live the gayest Lives, and with their blustering Jollity they carry the Vogue in the Opinion of most Men, who have no Sanctuary-light. As for Mortification, they think it despirits one, or makes a Man a Mope; and that to mortify Sin, is to mortify all Pleasure and Mirth.

X 7. Libertinism, or perverting of the Grace of the Gospel; some have doctrinally and others practically made that a Sanctuary for Sin, which God has made a City of Refuge for penitent Sinners. Some think it improper to speak to Believers of Sin, or Mortification, at least that we should not to them preach against any Sins, but such as argue them to be in a good State, (as there are some Diseases that argue a good Disposition of Body) and that we should urge Love and Gratitude only, and not Hell nor Wrath. But whose Doctrine is the Text, and to whom is it directed? This pretended

pretended height of Spirituality has often issued into Looseness and Profanity: This practical Abuse of Grace is that wherein all unsound Hearts do really conspire. *Antinomian, Libertine and Ranting* Principles, are the most immediate Inferences and Conclusions that natural Hearts draw from the Doctrine of free Grace; which yet were not Men strangely byassed and prejudiced by their Lusts, may easily appear to be horrid Perversions of the Gospel. Thus he that came to destroy Sin, is made the Saviour of Sin.

For the *Second* Question, Whence it is that some complain of the Power of Sin, yet rest in something short of the Mortification of it. *Answer.* Some are convinced of the Power of Sin in them, and are troubled at it, but hope that Duties will weaken it, and wear it off; when alas, they never hurt it. Or, 2. That Time will do it, that when Temptations are over, and Fewel withdrawn, Lusts will die of themselves; and that when they are got out from under such and such Circumstances, Corruptions will not have such Advantages against them: When alas, Sin can live without Temptations, and has Fewel enough within, and can create Temptations to itself. Or, 3. Upon every inconsiderable Resistance to, or Advantage against their Sin, they begin to hope well of themselves. As *Micah* foolishly concludes that God would bless him, seeing he had a *Levite to be his Priest*; so do some dream of Heaven upon every little Success against a Temptation to Sin, or upon every passionate Wish to be freed from Sin, as inconsistent with the Hope of Heaven; tho' such Wishes often grow out of Nature and Self-love. Or, 4. Such satisfy themselves with meer Complaints of Sin; Trouble for Sin does sometimes secretly harden in Sin, and issues in secure Despair, (as *Burning*, tho' it be painful, yet it stops bleeding;) or else such satisfy themselves with some common Comfort, and are all on a sudden

sudden as Jovial as ever, (there's a great Deceit in Folk's coming out from under Soul-trouble,) or if they can get some Tears to bewail their Sins, these are to them as good a Plaister as Christ's Blood. O the Deceitfulness of Tears; when they are not the Juice of a broken Heart, they do but water Sin, and make it more fruitful. Or finally, By their passionate Complaints they get the Pity and Prayers of others, and are well liked of, and look'd upon as the Mourners and Broken-hearted, whom our Lord has blessed; and the Prayers and good liking of others, does insensibly work them into a good Opinion of themselves.

In the *Second* place, They deserve Reproof, who think to mortify Sin by their own Endeavours, or by meer moral Means. No Endeavours, no Duties, no Consideration of Sins Opposition to, and Inconsistency with our Happiness, without the Influence of the Spirit, can mortify any one Sin. The Apostle's manner of urging this great Duty, deserves a Remark. On the one Hand, he will not have People think, that the Spirit was to do all and they nothing or that they are to be *meerly passive* in the Business of Mortification, *If ye mortify* ---- : And on the other Hand, he will not have them think, that there is any Power in them to mortify Sin, but that it is *through the Spirit*; it is the Spirit's special Work. And hereby we may be instructed how to press all Gospel-Duties, so as to avoid *Enthusiasm* and *Antinomianism* on the one Hand, and *Arminianism* on the other. For, there's nothing more common, than for People to apprehend some Sufficiency of Power in themselves to obey, when they hear Gospel Obedience pressed; and on the other Hand, to grow slothful and secure, and to expect such a Power as will kill Sin, and carry them through Duties without their Concurrence, or may be, Knowledge; when they are told of their Impotency, and of the

Necessity of the Spirit's special Assistance. Whereas in respect of Dependance, Humility and Self-denial, we should carry as if the Spirit acted all; but in respect of diligent Endeavours, we should act, as if we acted all, and not the Spirit.

Use 3. Of Exhortation. If ye would escape the second Death, if ye desire or hope to live with God, and to be eternally happy in the Enjoyment of him, set about the Mortification of Sin.

First, Original Corruption must be mortified, the Root of Sin must be killed; *lay the Ax to the Root of the Tree*, one stroke at the Root will do more Harm to the Tree, than many Strokes at the Boughs. In the Doctrinal Part I hinted at the Necessity and Usefulness of this. I shall only now point a little at the Way of mortifying the Body of Sin.

I. A through Sight and Discovery of it is necessary. I do not mean that any Man can fathom or comprehend the Height and Depth of it, *Jer. 17. 9. The Heart is deceitful above all Things and desperately wicked, who can know it?* Now the Deceitfulness of the Heart, is but a Branch of the Corruption of it, 'tis a Mystery that we cannot now unfold; yea, and without the Spirit's teaching, we cannot have such a Discovery of it, as is absolutely necessary to the Mortification of it; the Light of Nature does not sufficiently discover it. *Rom. 7. 7. I had not known Sin but by the Law.* Some Heathens have seen and bewailed it as their Disease, which yet they thought curable by moral Habits; but they never saw it as Sin, nor in its deadly damning Nature. Nay, nor did ever any common Work of the Spirit give such a Discovery of it, as is necessary to the Mortification of it: The Hypocrite sees no more of it, than what he thinks some common Work sufficient to cure. Hence it is, that all such as advance Nature, are Depressers of Grace

Grace, and that such as extenuate *Original Corruption*, make no great Business of *Conversion*, and *e. contra*. Hence it is also, that we find not a Hypocrite in all the Scripture, complaining of this *Original Corruption*, as we find *Paul* and *David* doing, *Rom. 7.* and *Psal. 51.*

Now in order to this Sight of Sin, (1.) Thou must be much in the Study and Observation of thine own Heart, and of the secret Motions of Sin there. They are Strangers to their own Hearts, who may not find every Sin there, even such as they never heard named. As the gracious Heart complies with such Duties, as may be it never heard to be such; so does the corrupt Heart incline to such Sins as are not to be named: Or, upon the Mention of every Sin, there's some inward Stirring to it, especially if it be plausibly spoke of. (2.) Study the Spirituality of the Law; there thou mayst see the Holiness of God, which will not admit of the least Motion to Sin, and there also thou mayst read thine own Impurity and sinful Impotency. (3.) Seek the Spirit's Light, 'tis the Spirit's Work, to discover Sin. Let it be thy Soul's Desire, that he would open some Door or Window, and let thee see more inward, greater and greater Abominations, and what is doing in the secret Chambers of the Imagery of thy Heart.

And when thou hast discovered the Depths of Sin, and the exceeding Sefulness of indwelling Sin, sit down and bewail thy self, and mourn over it. And alas, *Two Months* will not sufficiently bewail it, *Judg. 11. 37.* Thy Seventy or Fourscore Years are too few for thee to go *up and down the Mountains with thy Companions*. Now godly Sorrow breaks the Heart of Sin. Tears that are squeezed and wrung from a Man, and that came only from inward Compunction and pricking of the Heart, may fortify and feed Sin; but when they are the Juice of a broken Heart, as flow from a contrite Heart, that

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is melted down by the heavenly Warmth of Divine Love, they stifle and extinguish Sin. Sin can dwell with Fear and Horror, for these are the native Fruits and Products of it; and when Sin shall be perfected in Hell, so shall these: But it cannot bear with godly Sorrow, nor can this Sorrow tolerate it, for it strikes at the Root and the fundamental Evil of Sin.

2. Cherish Grace in the Heart. The two inward Principles of Grace and Sin, work upon one another as Fire and Water. Sin is like a strong malignant Humor in the Body; now the Way to expel it, is to corroborate and help Nature in its Operations: As the New Man grows up, he wears off the Old out of Doors. *Put on the Lord Jesus Christ, and be clothed with Humility, Love, Longsuffering, Mercy and brotherly Kindness;* and *Pride, Anger, Wrath and Malice* will vanish away, See *Coll.* 3. 5, 6, 7, 8, 10, 12, 13. As Light comes, Darkness goes out, Bend a crooked Stick straight, and its Crookedness is gone. Grace and Sin are always acting against other, and no Conflict can be long in equal Terms, either *Grace* or *indwelling Sin* is upon the growing Hand: Vivification and Mortification (the two Parts of Sanctification) do advance equally.

3. Observe and trace every Sin, and run it up to the Heart, from whence it had its Rise. Then drag your Heart before the Lord, and cry, Lord, here the Atheist, the Unbeliever, the Murmurer, the injurious Person, here the Rebel, and the Disobedient Person. The poor Believer would manytimes even tear his Heart in Pieces, and is ready to say, Except I had a better Heart, I would I had none: Had I only drunk Poison, I might be pitied; but when the *Poison of Asps* is in my Nature, I deserve to be abhorred: Did I hide the Lord's Enemy in my House only, I was a Traitor to him, much more when I hide and nourish Sin in my Heart. Bring the Body of
Death

Death before God's Tribunal, and cry for Judgment against it, Lord here thine and mine Enemy, Life for Life, and Blood for Blood.

X 4. If thou wouldst mortify Original Sin, thou must be sure to mortify *Self*; for Selfishness is the Soul of Sin, this is the great Idol that all others truckle under: Man's first Sin was Self-Exaltation and Self-Satisfaction: And that Depravation of our Nature, which is the Punishment of the first Sin, does mostly appear in our Self-opening, Self-willing, Self-loving, Self-seeking and Self-pleasing. The natural Man beholds himself, apprehends some Excellency in himself, believes himself, loves himself, pleases himself, designs himself, and that as his last End, wherein he rests. Hence the first Step of our Recovery to God, is Self-denying, Self-abasing, Self-loathing, Self-annihilating and the lower Self be, the weaker is the Body of Sin. The more a Man is emptied of Self, and dead to Self, the more he is filled with the Fulness of God, and alive to God. When Christ is all, and Grace is all, the Old Man and indwelling Sin are at the lower Ebb. When Self is nothing, and Christ is all the Man's Light and Life, all to the Judgment, Heart and Affections, all the Man's Wisdom, all his Righteousness, all his Sanctification, all his Redemption, and all his Strength; this stabs Sin at the Heart. *Arminians* and *Jesuites*, no Wonder they oppose the Doctrine of Original Sin; for their Principles as they are the very Issue of the Body of Sin, so they feed and cherish it: Self-Exaltation has begot their Tenets, and they honour and advance Self as their Father.

5. As Self is the Soul of this Body of Sin; so Pride, Worldliness and Voluptuousness are the chief Members of it: *The Lust of the Eye, and of the Flesh, and the Pride of Life*, are, as it were, the Head and Heart of the Body of Sin, a Wound in these is deadly: Mortify these radical Lusts, and you mortify the Body of Sin

Sin; knock down Pride, and you dash out the Brains of Sin. Bring the Flesh under a due Subjection unto the Spirit, so that it bear no Sway, nor act any Thing against the Government and Interest of Christ in the Soul; and ye wound the Heart, and stop the Breath of this Body of Sin.

This leads us to a *Second Branch* of the Text, viz. to mortify your most prevailing Lusts; your Idol Sins, which your Condition, Calling or Circumstances do often expose you to. And O what a hard Task is this, considering what the Power of Sin is in some! (as I have formerly shewn) what Interest it has got in them, in their Judgment, their Heart and Affections, that it often engages them in open Rebellion against God to maintain it; yea, sometimes to wish there were no God, and no Law to oppose it. What vigorous Resistance do some make to all these Means that God uses, to discover and destroy Sin? Sin has strong Holds in the Man's Heart, every Man's Idols are fortified with walls and Bulwarks in his Bosom; and O what Ado is there to storm them, for the Old Man is watchful, and cannot be surprized. Hardness of Heart is the Armour of Hell, whereby Sinners beat back the Strokes of Word and Providences, they will give up any Thing, ere they give up their Idol Sin; they will cry out of any Thing, ere they ever name Sin; they will be beaten to Powder, ere they be beat from Sin. Hence that's the Doom of many, *they are joined to Idols, let them alone*; be it unto you even as ye will; ye will not forsake Sin, let it bear you Company for ever.

Are there not some here, who never gave a harsh Word, nor an angry Look to their Idols, let be to slay them, who never spent half an Hour in this Warfare with Sin; the strong Man reigns in them, and he keeps Watch and Ward, and guards every Pass, and none go out or in, without his Leave; Every natural or religious Acti-

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on, every Thought and Word, pays Custom, Toll and Tribute to him. Now, 1. I shall shew you what are the *Prejudices* the Soul sustains by every predominant Lust. 2. What are the *Advantages* that come by mortifying these Sins. 3. I shall shew by what *Means* such Sins may be mortified.

For the First, If ye be under the Prevalency of any Sin, ye will never be free of Fears and Doubts, ye make the Issue of your War with Sin doubtful. 'Tis but rare that one under the Prevalency of any Corruption, can take any Comfort in that Word (or the like) *Rom. 16. 20. And the God of Peace shall bruise Satan under your Feet shortly.* You fight but *dubio Marte*. What the Apostle saith of not advancing in Godliness, 2 *Pet. 1. 9.* We may say of such as do not vigorously carry on the Mortification of every Sin, *He that lacketh these Things, is blind, and cannot see a far off, and hath forgotten that he was purged from his old Sins.* 'Tis sad when any Sin is so far reinforced, that a Man forgets how bitter once it was to him, and how he was graciously delivered from it, and can see little Difference between his unregenerate and regenerate State. Sin puts out a Man's Eyes, and stops a Man's Ears, that he cannot see the *Land that is afar off*, nor can he hear the *Voice of Joy and Gladness*, *Psal. 51. 8.* Such a Man can hear no more through the Promises, than if they were Stone-Walls. Any prevailing Sin, clips the Wings of Faith, that when it is sent out, it returns not with an *Olive Leaf* in its Mouth: Search and see if it be not some prevailing Sin, some carnal Interest incroaching upon Christ's Interest in your Soul, that fills you with Fears: It is the Nature of Sin to breed Fear and Trouble, and the Lord's evangelick Justice requires that ye should taste of the Bitterness of Sin, and of the Fruit of your Doings. Should he speak comfortably to you? when not only your Warfare is not

not accomplished, but you are in League with some Enemy of his: Nay, he will write bitter Things against you, if ye will not do Justice against your Idols, they shall cost you dear: If when the Lot is fallen upon them, ye refuse to cast them over-board, ye may row hard, but ye shall never come to Shore, the Wind shall increase, and the Sea shall work and be tempestuous. Where is the Man or Woman amongst you, that is not under some Rebuke from the Lord? Let them stand forth. Is there no Gall nor Wormwood in your Cup? Are there no broken Bones amongst you, nor Teeth with Gravel Stones? Are none of the Arrows of his Quiver entred into your Reins? Are there none whose Soul is filled with Trouble, and removed far from Peace, and are feeding on Affliction and Misery? Do ye not know how to father your Afflictions? How long shall it be ere ye will avenge yourselves upon your Idols, ere ye will pluck out the Dart that wounds you, and that keeps you bleeding? Will ye not do Justice on the *Achan* that troubles *Israel*? Come to God, and bring with you Words, and say, *I have sinned, what shall I do unto thee, O thou Preserver of Men.* I can make no Amends, but I'll be avenged on my Idols for my two Eyes and two Hands, and for all the Trouble they have caused to me.

Ye will say, First. Are not some under the Prevalency of some Sin, and yet have more Freedom from Fears and Doubts, than some that are more mortified than they? I answer, Some Mens Peace is their Plague, at least their Punishment; and the solicitous Fears of some are their Mercy, and help to keep them awake: 'Tis better to be in a Fever, than in a Lethargy. 2. There is some Peace and Comfort that flows from the Death of Sin, and the Increase of Holiness, by way of natural Resultancy and Emergency; and there's some Trouble that follows from Sin by the same natural Necessity. Sure the more of the

former, the more Peace, and the more of the latter, the more Trouble : And if the Wicked be as a troubled Sea, sure the more Sin work, the more Trouble there will be.

3. There is some inward Peace that follows Mortification by way of Reward, over and above what naturally follows from it, as that which comes by the Testimony of the Spirit, &c. And the more Sin be mortified, ordinarily the more of this; the more ye walk according to the Law of the new Creature, the more Peace shall be upon you. So there is some Trouble, that is the Punishment of unmortified Sin, over and above what it naturally breeds; and ordinarily the more lively any Sin be, the more Trouble and Sorrow in the Soul, the more of Hell here, except the Conscience be seared, or the Soul be smitten with Stupidity as a greater Plague. Indeed as sometimes God's Comforts do not keep Pace with our Measure of Mortification, but sometimes exceed it: So sometimes one that is not habitually so much under Sin as another, may yet have more inward Trouble.

2. Is the Greatness of outward Trouble an Argument of the Strength of Sin, or the Liveliness of any Lust? Do not we see that the most mortified are often most afflicted? I answer, 'Tis hard taking the Measure of one's Mortification, and to judge how another's Heart stands affected to this or that. One may be in great Measure dead to Pleasures or Worldliness in the gross Sense, and yet alive to some near Relations; and one may be dead to the dearest Friend, and yet alive to some spiritual Lust, may be, spiritual Pride in Gifts or Graces, &c. Or if the Man be dead to these, yet may he be too much alive to spiritual Comforts. I do not say that the Lord would have the Believer content to ly under Impressions of Wrath (much less content to be damned,) but he would have the Man ly at his Feet under these, and bear Witness to his holy Justice when under Outward or Inward Troubles

Troubles. Now the more spiritual Mens Sins be, and the more refined their Lusts are, they are the more provoking. (2.) As the Sins of Believers are in some Respects more exceeding sinful than the Sins of others; so the more Grace one have, his Sin is proportionably aggravated; *Moses* suffers more for a Word, than many others for Deeds. (3.) As Afflictions are Covenant-mercies, and Fruits of fatherly Affection to all the Children of God, so the more dutiful any Child of God be, the greater may his Corrections be when he does a Fault, and so God is more gracious to him: Yet the more a Man tolerate any Sin, if he be not more afflicted than others, there's at least more Anger in his Affliction, which is the Soul and Spirit of Affliction, or the more spiritual are his Punishments. Finally, The Reason why some eminent Godly are under many outward Afflictions, may be because they have sometime or other, (may be) dishonoured God by some publick Sin, whether before or after Conversion. And as these are provoking to God, and scandalous to others, so he manifests greater Severity on such. This is plain in *David's* Case, so that 'tis still some unmortified Sin, that brings on Trouble.

A second Prejudice that comes by the Prevalency of any Corruption, it keeps the Soul lean and low, and makes it a Cripple in Duties. It not only marrs Confidence and Chearfulness in Duty, but Diligence and Activity also, for these may be separated. Yea, it insensibly hardens the Heart; what a fearful Security and Stupidity brought one Sin upon *David*? Where was *David's* Tenderness now, when he can plot poor *Uriah's* Death? 'Tis as Sickness to the Soul, for Sin is the Soul's Disease, that does enervate its Strength and make it languish. What is said of Whoredom and Wine, is true of every Sin, they take away the Heart, yea and the Hand too. The Man as he is like a silly Dove without Heart, he cannot be-

have himself aright in God's Presence, so he comes no Speed at God's Work, for he works *cum laesis facultatibus*, his foul Hands blacken holy Duties, his Fingers drop much Sin upon them, the Old Man leaves the Print of his Heels upon them. O what is it that keeps you out of Heaven, at least from seeing it afar off! 'Tis some Sin that belets you, and hinders your Motion heavenward: How few Paces have you advanced for these many Days, *Heb. 12. 1, 2.* Whence is it that ye see not so much as the Top of the Towers of the *New Jerusalem*? How come many that began after you, yet to get before you? Some Weight presses you down, some corrupt Affection, like a long Garment, entangles you; or you stumble and fall often in the Way. It is not so much external Duties, as the secret Exercise of Mortification that keeps Grace lively; and when this is neglected and any Sin prevails, Grace withers, and often the Lord blasts a Man's Gifts also; or if Gifts be entire they are left for a Snare, as *Eccles. 2. 9.* It was *Solomon's* Snare, that when he was pursuing Vanity, *My Wisdom remained with me*, says he. 'Tis the Curse of many this Day, and that which hardens them in their ill Way, that their Gifts and Learning remain with them.

3. Think what Loss of Communion with God you sustain by your Idol, or your unmortified Corruption. *Sampson's Delilah* cost him his Two Eyes, his Liberty, and at length his Life, but the departing of the Spirit of the Lord was the saddest of all. By letting the King of your Lusts live, (as *Saul* did *Agag*) you hazard your Crown of Glory, at least you have little of Heaven upon Earth. Tell me, Christian, when was you last in Heaven? It may be not for many Days: And know you not what keeps you out? 'Tis a sad Word *Ezek. 14. 5.* They are all estranged from me through their Idols: So *Isai. 59. 2.* *Your Iniquities have separated between you and your God* and

and your Sins have hid his Face from you, Yea, and often-times prevailing Sin does blot out the Impression, and sometimes the Remembrance of that solacing Sweetness that the Soul had in his Company, begets some Satisfaction in this dreadful State of Distance from God; thy Idols of Jealousie separate thee from thy chief Friend. By this Means thou wears out thy Intimacy, if not thy Acquaintance; may be, thou makest not a Visit to Heaven in many Days, and if the Lord at any Time come to thee, thou art not at leisure, but busied, entertaining thy Idols. Ah! have you no Sense of these Things? I need not tell you what's the mournful Moan and rueful Complaint of many Souls, Ah! it was well with me till such a Time. O how many good Days had I? What a Heaven upon Earth had I? What Communion with God in Prayer, the Lord's Supper and other Ordinances, till I began to dally with such an Idol, till such a Corruption began to get Power of me: But since thou intermitted the vigorous Exercise of Mortification, where are thy Trophies and Triumphs? Where are thy *Bethels*, thy *Penuels*, thy *Ebenezers*? And 'tis well for thee, if ever thou recover this. Distance from God and Indisposition to Duty grows more in one Day, than thou canst make up or wear out in many. I doubt if ever *David's* Bones were as sound as before, if ever he had such Joy and Gladness in God's Company, in the Sanctuary, or elsewhere as before; or that ever God appeared to *Solomon*, as he had done twice before his Fall. I doubt the Holy Lord deal with many of his People in this Life, as he did with the *Levites*, *Ezek. 44. 10. who had gone astray from him after their Idols*; they were to be Keepers of the Charge of the House for the Service thereof, (as keeping the Gates and slaying the Sacrifices,) but they shall bear their Iniquity, and they shall not come near unto me, nor do the Office of a Priest unto me, nor come near to any

of my holy Things in the most holy Place, &c. See Verse II, 12, 13, 14. He will not put thee out of Doors, yet may never let thee come where thou hast been, and never set thee so high on this Side of Eternity.

4. Any Idol or unmortified Lust will clip the Wings of Prayer, and intercept the Return of it. *Isa.* 59. 1, 2. 'The Lord's Hand is not shortned that it cannot save; neither is his Ear heavy that it cannot hear. But your Iniquities have separated between you and your God; and your Sins have hid his Face from you, that he will not hear. *Ezek.* 14. 3, 4. Son of Man, these Men have set up their Idols in their Heart, and put the stumbling Block of their Iniquity before their Face: Should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every Man of the House of *Israel*, that setteth up his Idols in his Heart, and putteth the stumbling Block of his Iniquity before his Face, and cometh to the Prophet, I the Lord will answer him that cometh, according to the Multitude of his Idols. *Ezek.* 22. 31. And shall I be enquired of by you, O House of *Israel*? As I live, saith the Lord God, I will not be enquired of by you.' *Psal.* 66. 18. *If I regard Iniquity in my Heart, the Lord will not hear me.* The Man that has his Idols set up in his Heart, he grieves the Spirit, who helps our Infirmities in Prayer. &c. If he hath any Pleasure in approaching to God, yet he has no Pleasure in God, he comes not to him as his exceeding Joy; tho' may be he cannot pass Evening and Morning without saluting him in a formal complementing Way, in such a Manner as Men use to many they care not for. And indeed many know no other Use of their Prayers, than of their formal Salutes and Complements, viz. to keep fair Terms with such as they care little for, yet are not willing to disoblige. Is it any Wonder that God regard not such Prayers

ers? Any unmortified Sin shuts Heaven, and lays an Arrest upon the Profit of thy Duties; there is no profitable Trading between the Soul and Heaven, there's no profiting by Means and Ordinances: If thou wouldst loose the Arrest, mortify thy Sin, give up thy Idol, cast overboard thy *Jonah's*. If thou hast any Suit depending before the Throne of Grace, if mean while thou offend God or grieve his Spirit, thou art like to lose thy Cause: Who will provoke the Judge when his Cause is before him? Hence that Word, *Deut. 23. 9. When thou goest forth against thine Enemies, then keep thee from every wicked Thing.* When a Man has some special Dependance on God, and has some special Expectation from him, 'tis unseasonable then to provoke him to Jealousie.

5. Think what thou wouldst do in a dying Day, how will you look upon your Idols? *What will ye do in the Day of Visitation? Where will ye hide your Glory?* How would you look upon a Temptation, or upon the tempting Objects of your darling Lusts? All your sweet Morfels and stollen Waters will then be bitter: But the more sweetly any Sin went down, the bitterer will it be when it comes up again. May be your Idols and you were pleasant in your Lives, but they are sad Company in the Valley of Death. Can the *Camel go through the Needle's Eye*? Nay, if there were no more to hinder but the Bunch upon his Back, he could not. Can ye go *through the strait Gate*? If there were no more but one unmortified Lust, ye cannot. Can ye think to leap into Heaven warm and smoaking with Sin, as many times ye come to speak with God; when the last Word ye spoke was with your Idol? Can ye sing that sweet triumphant Song, *O Death where is thy Sting, O Grave where is thy Victory!* 1 Cor. 15. 55? For lo, here Sin, that is the Sting of Death, and the Victory of the Grave, sticks in thee. When others shall be singing *Hallelu-*

jabs and harping with Harps, Death is no dark Shade to them, the Sun of Righteousness having lightned it by his passing through it; thou shalt be little better than the *Hypocrite, whom Fearfulness surprizeth, &c.* If the Master knock when thou art either asleep or wasting his Goods, or eating and drinking with the drunken; thou wilt be afraid to go down and open; he must break open the Gates, if he get in. O what a sad Work will any living Lust make, when thou comes to die!

8 Let us now mention a few *Advantages* you shall have by the Mortification of Sin, especially your most potent Sins. First, The Mortification of your predominant Lust, will be a great Evidence to you of your Sincerity, *Psal. 18. 23. I was also upright before him, and kept myself from mine Iniquity,* When any Lust is strong, or when any Idol has a great Interest in the Soul, the Heart is as 'twere divided, and thou cannot know whether Christ's Interest or its prevails, and bears most Sway in the Soul; but where there is no Competition, the Case is clear. When one can say, If any Thing interfere with Christ, 'tis this; if any Thing render my Case suspicious, or intrench upon Sincerity, 'tis this Corruption, this Idol: But sure I am, this is so far at under, that it cannot disprove my Integrity. When the Lord tries his People's Sincerity, he uses to hit their Sore, to prove them in their Idols. Indeed when he intends to discover their Weakness, he puts them to trial in the Grace they excel most in, as *Peter* in his Courage, *Moses* in his Meekness. If thou canst deny thyself in this, if thou canst offer up thy *Isaac*; hereby thou mayst know thou fears God, and that thou loves God. Now the Knowledge of this fills the Soul with exceeding Joy. *2 Cor. 1. 12.* 'For our Rejoicing is the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have

'have had our Conversation in the World.' O the sweet Calm it brings in! 'Tis better felt than can be told: Whereas the Prevalency of any Corruption deprives you both of the Testimony of the Spirit of God and of your own Spirit.

2dly, If thou canst mortify thy predominant Lust, thou mayst with the more Ease mortify other Corruptions. Commonly all a Man's Lusts are made subservient to some one, (tho' indeed sometimes they thwart, as Pride and Covetousness, Pride and Sensuality, or Covetousness and Sensuality;) If you can kill that, the greatest Difficulty in Mortification is over; if you can take the strong City, all the Villages and Country about will be subject to you; if *Goliath* be slain, the *Philistines* will fly. May be ye complain of many Things, and innumerable Evils compass you about, but see if some one unmortified Corruption do not maintain them all: And you cannot conquer these, 'till ye have subdued that which sets these on Work, and which feeds and recruits them. This would ease you of many Ills ye complain of; the cutting off one Member of Sin, will weaken the Body of Sin; they are so united, that it will make all the other Members of Sin to languish, and does help on to a through Conquest.

3. Consider that there is more real Satisfaction in mortifying Lusts, than in making Provision for them, or in fulfilling them. There's more true Pleasure in crossing and pinching our Flesh, than in gratifying it. Were there any true Pleasure in Sin, Hell would not be Hell; for the more Sin, there would be the more Joy. Ye cannot satisfy one Lust if ye would do your utmost, and make yourself never so absolute a Slave to it. Ye think if ye had your Heart's Desire, ye would be at Rest: You much mistake; they had it, *Psal. 76. 29. So they did eat, and were filled; for he gave them their own Desire.*

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But yet they were not estranged from their Lusts Verse 30. How many a Man in the Fulness of his Sufficiency is yet in Pain for more, Job 20. 22. O but the Mortification of that Sin makes a Jubile in the Soul! Who are they that sing Triumphs here, and set up Trophies of Victory, and divide the Spoils; when others are living under Troubles without and within, and have their Soul removed far from Peace? Who shall wear Crowns on their Heads in Heaven, and Palms in their Hands, and have high Praises in their Mouths? But they who turn the Battel to the Gate; who have overcome their Enemies? Would ye be able to sing a Triumph, even when drawing your last Breath? See what's the Tune, what's the Matter and the Ground of Paul's Song, 2 Tim. 4. 8. Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that Day. With what a Transport of Spirit does he sing it; (as on the other Hand, it tells us, that 'tis faint or unsuccessful Warring with Sin, that makes Men unmeet to die;) he goes in at the Gates of Heaven with flying Colours, and has an abundant Entrance ministred unto him. How much more will it make a Man joy in Tribulation. 'Tis some unmortified Lust that makes the Cross heavy under Affliction or Suffering. O what Dust will a lively Lust raise? What Confusion and Combustion in the Soul? When the Hand of God falls heavy upon a Man, while he is dandling some Idol, or pursuing some carnal Interest; the Man is out of Measure amazed. Every unmortified Corruption makes even the Thoughts and Apprehensions of Trouble, full of Horror; and no wonder, for 'tis fearful when God comes to take Vengeance on Mens Inventions, even when he forgives their Iniquity. 'Tis true in such Cases when the Lord's People are meeting with Trouble from Men for his Sake, he makes not his Quarrel visible, he often scourges

scourges their Conscience, when he does not visibly contend with them; and one Lash from his Hand is sorer than *Paul's* Thirty nine from the *Jews*. Indeed he sometimes suspends his Quarrel, when he does not bury it: And sometimes Adversaries Wrath does as it were mitigate his, *Deut.* 32. 27. Now a mortified Man cannot be moved by any thing, if there be no Lust alive, no Trouble or Affliction can come wrong.

In the next Place, Let me offer you some *Directions* how to carry on the Mortification of your prevailing Corruptions. And

1st, In *general*, Get a clear Sight of your Sin, for else ye cannot level your Strokes at it aright; be content that God should by his Spirit and Word light upon your Idol and wound it. And if any Man will tell you of Sin, your Enemy, count him thy Friend; say as *Saul* to the *Ziphites*, when they told him where *David* was, *Blessed are ye of the Lord, for ye have had Compassion on me.* 1. *Sam.* 23. 20, 21. That which ye can least endure a Reproof for, is your Master Sin: As likewise that which ye are most partial in, seek most to cover or excuse; which ye faintest wish were no Sin, and are readiest to pardon your self for, or else are most sorrowful when it cannot be dispensed with, *Mat.* 19. 21, 22. *Jesus* said unto him, *If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have Treasure in Heaven; and come and follow me. But when the young Man heard that Saying, he went away sorrowful, for he had great Possessors.* That Sin which rises and goes to Bed with you, which haunts you when alone and in Company, when in your Shops and in your Closets, which ye are at the greatest Toil for, which ye do or suffer most for; that is the Sin, that like the *Man of Sin*, (*2 Thes.* 2. 8.) *exalts itself*, O look to Heaven, and see what Work it made there; how Sin cast so many

ny Angels out of their *first Habitations*, and thrust them into *Chains*: Those evil Spirits that now sollicite thee to Sin, are dreadful Examples of the Mischief of Sin; 'tis a Wonder they have a Face to tempt to Sin, it is as if Murderers hung up in Chains, should sollicite Men to Murder. Look to *Paradise*, and see what Desolation it made there; it had almost in a Moment ruined the whole Creation. Look to *Golgotha* or Mount *Calvary*, or the *Garden*, and see what sad Work it made there. Look into *Hell*, and hear what a Howling it has raised there! Alas, we paint it, and then play with it, as Children do with painted Lions.

And when thou hast seen it, cry out, O the exceeding Sinfulness of Sin, and of my Sin; and let one Sin set thee in Quest of more: But never think thou sees all thy Sins, nor all the Evil that is in any one Sin. O comply with the Spirit, and do not defeat his first Work, which is Conviction. And when thou hast seen thy Sore, hold thy Finger upon it, and cry to him who is the Sovereign Chyrurgeon of Souls, to make Incision there, cut off this Hand or Foot that gangrenes; Yet keep not both thine Eyes upon it, else it will overwhelm thee with Horror.

2dly, Get your Hearts broken for Sin. Your Hearts are as fallow Ground, ye cannot pluck up your Thorns, they must be plowed up, Ye must rub and reipse your Souls seven Times in the waters of *Marah*, in Tears of godly Sorrow, ere thy Leprosy die; But see thy Tears bath not Sin, in stead of drowning it; and beware thy Throws go not off, when thou art even about to be delivered from it. 'Tis a Token of the Strength of Sin, the Soul is at a low Ebb, when Trouble for Sin is gone, when he hath made its Peace again. Some Mens Troubles do not kill Sin, but only break some Bone of it, which when healed again, is stronger than before.

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Therefore when thou hast gotten a Nail fastned in the Temples of the Old Man, or into the Heart of the Body of Death, drive it to the Head. When the Spirit brings home any Word, and smites Sin; follow home the Blow, and endeavour to maintain the Warmness of that Word, and the Power of it upon the Spirit; till thy Soul be drenched with Tears of Contrition, till thy Heart be melted, and the Dross go away.

3dly, If thou wouldst mortify Sin, thy Heart must be filled with Dislike of it, thy Sorrow must be attended with Hatred, and this seeks the Life of Sin; this will make a Man defile the Covering of his graven Images of Silver, and the Ornaments of his molten Images of Gold; nothing less will serve thee than the Death of thy Sin, thou wilt pursue it in thy self and others: as *Haman's* Hatred sought *Mordecai's* Life, yea and the Life of all the *Jews* for his Sake. Hide not thy Idols, as *Rachel* sat upon her's, Search thy Heart and thy Way, that thou mayst find all out, and what thou cannot find, pray the Lord may find for thee; *Psal. 139. 23. Search me, O God, and know my Heart, try me and know my Thought, and see if there be any wicked Way in me.* Leave no Corruption, which Satan may sit and brood upon: These Things must needs be previous to Mortification.

Now more particularly, for the Means of carrying on this great Work of Mortification.

1st. Prayer, especially private Prayer, is of singular Use. (I mention only this at present, not being Solicitous of Method.) I say, private Prayer; for your secret Sins, and particular Corruptions may shelter and shroud, and hide themselves from all your Prayers in Publick, or in Fellowship with others. And alas, many who are others Mouths to God, have enough to do to mortify Pride, Vanity and Selfishness in praying with others; let be by their Prayers to get other Corruptions

ons mortified, or to get Pride or Selfishness in other Things mortified. Prayer, and Lusts or Corruptions, are like *Moses* and the *Amalekites*; when *Moses* Hands are up, *Israel* prevails, when they fall down, the *Amalekites* prevail. So is it in this Case: It was *Paul's* Relief 2 *Cor.* 12. 7, 8. when Satan was working on the Remainder of some Corruption, *For this I besought the Lord thrice*, and he was helped. It may be, Sense of some prevailing Corruption has sent you to your Closet, and put you to your Knees, and ye have found Relief, and then ye have left off praying, and your Corruption has prevailed again. Hence after the Apostle has armed the Christian for his Conflict, *Ephes.* 6. he adds Verse 18. *praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance.* Set Times for Prayer are as necessary as constant set Meals of Meat for the Body; how often I determine not, the fewest we find is twice a Day Morning and Evening; *Daniel* prayed thrice a Day: Yet it is not right when we limit our selves to Times, were it seven Times a Day. We find *Daniel* Chap. 9. 1, 2. Setting himself to pray, as if his Three Times a Day had been nothing: There are special Occasions that call for more fervent praying; as our Lord, conflicting in the Garden, *and being in an Agony*, prayed Thrice, and *prayed yet more fervently.* Now this is a special Season, when attacked by any Corruption, we should sound an Alarm to Prayer, and let every Prayer be as an Arrow shot against Sin: And never think thou prays to any Purpose, but when thou wounds some Corruption. O but blunt Prayers will never draw Blood of Sin, nor will sleepy Prayers hurt Sin: Therefore thou must watch unto Prayer, and must awake thy Gift, and thy Grace, and thy Tongue too, (as the *Psalmist* does in Praising, *Psal.* 57. 8. *Awake up my Glory, awake Psaltery and Harp*

Harp, I my self will awake early.) for that may further the Fervour of the Spirit, and some have judged meer mental Prayer, in some Cases, to be a quenching of the Holy Spirit of God. 'Tis true that sometimes a poor Believer when buffeted by Satan, and in an Agony, through the Power and Violence of some Corruption, cannot put his troubled Thoughts into Words, when yet his unexpressible Sighs and Groans, may make the Old Man groan as a deadly wounded Man. Look to this, inveterate Diseases, strong Corruptions will not go out without much praying.

2dly, Ye can mortify no Corruption without exercising Faith, much less your strongest Corruptions; For ye must not think first to mortify Sin, and then believe; ye must be in Christ, and be a Believer, before ye can mortify one Sin. Nature prompts Men to pray in every Exigence, but praying without believing will not do. But no Corruptions can stand before Faith, it can remove Mountains, it can bring down strong Holds, it can put to Flight Armies of Aliens, of Lusts; it can quench the greatest Combustions in the Soul, kindled by Satan's fiery Darts. Hence says the Apostle, *Above all Things, take the Shield of Faith*, Eph. 6. 16. The Lord lends Faith his Power, (to speak so) *This is our Victory whereby we overcome the World, even our Faith*. 1 John 5. 4. Now what this World is, see 1 John 2. 16. *For all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*. Now how does Faith assist against these? *Answer*. (1) Faith giveth a true Judgment of them, and values all Things aright, when others are cheated by their corrupted Senles. (2.) By Faith we see into Eternity, and what will be the Fruit of gratifying our Lusts, what will be the Reward of Sin. A carnal Heart that had seen *Dives* at his sumptuous Table, and in his gorgeous Apparel, and *Lazarus* at the

the Gate, *and the Dogs licking his Sores*; would have blessed the one, and saved himself from the other: But Faith at first Sight can see the one in *Heaven*, and the other in *Hell*. Psal. 73. 17, 18. (3.) By Faith we see that the best Things of this World cannot further our Happiness, nor the worst Things in the World hinder it, that worldly Honours and Pleasures are not at all a-kin to everlasting Honour and Joy. (4.) By Faith we see that the Design of Temptations is to deprive us of our Happiness; and that Satan and the World, who work upon our corrupt Fancies, and minister Fewel to our Lusts, have no Good-Will to us, even when they are courting us. (5.) Faith does not only assent to what God, and Christ, and Heaven and Holiness are; but it makes Proof, and gets experimental Discoveries of these, and this makes a Man despise the painted Beauty and Sweetness of the Creature. At the Sight of Christ's matchless Beauty and Excellency, all a Man's Idols are divorced. When we see the Sun with our own Eyes, we believe the Moon is not the most glorious Light, it looks but like a Clod in the Firmament. Many can speak contemptibly of the Honours, and Riches, and Pleasures of the World, who are not mortified to them. Nor indeed will ye ever be able, by all the rational Discoveries of the Vanity of these, to mortify inordinate Love to and Delight in them, till you taste and see something that is better; and this Taste and Sight evangelick Faith only can afford. No Experiences of the World's Vanity, no Contemplations of an immortal State can do it; for Sense will still object, Where can ye do better? And meer Contemplations breed only Notions; this brings in the Substance of Things into the Soul. Heb. 11. 1. *Now Faith is the Substance of Things hoped for, the Evidence of Things not seen.*

6. Faith does more especially contribute to the Mortification of our Corruptions, by its engaging the Assistance

ance of divine Power; 'tis on this Account that there is a Sort of Omnipotency attributed to Faith. Ye do not doubt but the Lord Jesus is able to help against your strongest Corruptions; But how shall we have his Help? *Answ.* You need not say, *Who shall ascend to Heaven, and bring him down from above, &c.* Rom. 10. 6, 7. This thou mayst do by Faith. But how does Faith do it? *Answ.* 1. Faith does it as it is an Assent to the Promises, the Promises hold forth the Power of Christ for subduing Sin, 2 *Pet.* 1. 4. 'Whereby are given unto us exceeding great and precious Promises, that by those ye might be Partakers of the divine Nature, having escaped the Corruption that is in the World through Lust.' Compared with Rom. 6. 14. 'For Sin shall not have Dominion over you, for ye are not under the Law, but under Grace.' Now we are interested in the Promises by Believing. *Heb.* 4. 3. *For we which have believed do enter into Rest:* When we believe that it shall be as he has said. This some count a phanatical Point; but is it phantastick or phanatick to rest upon an honest Man's Word? much less to rest upon the Word of God. Sure this gives more Glory to God, than all our Endeavours to mortify Sin; yet takes not Men off other subordinate Means, but puts them upon the Use of them especially upon Prayer, that it may be as he has said. Rom. 6. 14. *Sin shall not have Dominion over you ---* Man fell at first by taking Satan's Word before the Lord's, and it were our Wisdom in all Insinuations of the like Nature, to suspect the Hand of Satan.

2. Faith does not only Assent to the Truth of the Promises of Strength to overcome Sin, but it rest and relies upon them; all Grace comes through the Promises. And indeed the Recumbency of Faith is a great and proper Act of it: And as they are blessed who have not seen and yet believed, so they are blessed who have no Assurance of their

their Interest in the Promise, and yet can resolutely rely on it. For as those that seek the Lord are bidden rejoyce, *Psal. 105. 3. Let the Heart of them rejoyce that seek the Lord*, tho' they have not yet found him; becaule of the Promise, *Isa. 45. 19. I said not unto the Seed of Jacob, seek ye me in vain.* So may those encourage themselves in the Hope of Success against Sin, who rest upon God's Word, tho' they have not yet obtained the Victory; *for the Lord taketh Pleasure in them that hope in his Mercy, Psal. 147. 11.* The Recumbency of the Soul upon his Word, ingageth both the Honour of his Mercy, and his Fidelity.

And does also effectually engage his Power. 'Tis by this Power through Faith, that we are kept from what would hinder our Salvation. *1 Pet. 1. 5. Who are kept by the Power of God, through Faith unto Salvation.* Divine Power strengthens Faith, and by Faith we derive divine Power. *By Faith Christ dwells in the Heart, Eph. 3. 17.* And now we have One in us, *stronger than he that is in the World*, who takes his Armour from him, &c. that is, taketh those Things from him, wherewith he fortified himself, and secured Sin. Satan sometimes serves himself of Mens Wisdom, Reason, Thoughts, Affections; these Christ brings into Captivity to his own Obedience. Our Members which were the Weapons of Sin, are made Instruments of Righteousness unto Holiness. Riches and Gifts which were Fuel and Provision for Lusts, are consecrated to Christ. Would ye then have greater Advantage against the *Old Man of Sin*? Sit not down complaining of your Impotency, and the Strength of Sin, and your hard Circumstances; but by Faith strengthen your Union with Christ, and make his Strength yours.

Finally, It is by Faith ye must make Use of all your other spiritual Armour. That Word *Eph. 6. 16. Above all taking the Shield of Faith*, seems not only to give Faith the

the Preheminence, but to point out the universal Usefulness of it, for securing and right using all the other Parts of our Armour. 1. As for *Truth*; if ye take it as relating to the Mind, for Soundness of Mind, this is a Fruit of Faith *Acts*, 24. 14. Or if ye take it for Sincerity, 'tis Believing (which makes God near, and sets him before us,) that advances this. *Gen.* 17. 1. *Walk before me, and be thou perfect.* So (2.) For *Righteousness*, if ye take it for the Righteousness of Christ, which as a *Breast-plate* secures the Heart and Conscience *Rom.* 8. 33. *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth.* (If the Heart be sound, a Wound elsewhere may be healed; if the Conscience be whole, we may bear other Infirmities.) Now 'tis Faith's Work to improve this. Or if we take it for inherent Righteousness, that is a Fruit of Faith. (3.) Whatever Furniture the *Gospel* prepares for us, it is of no Use without Faith. Nor (4.) can the *Sword of the Spirit* be wielded without it. (5.) *The Helmet of Salvation*, which is *Hope*, (as is plain *1 Thess.* 5. 8. the Grace which secures our Head from Error, or which keeps our Head up above Water, that we faint not, that supposes Faith. 'Tis Work is to look for the fulfilling of the Promise, which Faith believes. (6.) Prayer must needs take it in; hence we see our Conflict with Sin and the World, is called the *Fight of Faith*, *1 Tim.* 6. 12. *Fight the good Fight of Faith.*

3dly, Be much in the Meditation of the Sufferings and Death of Christ, and of your own approaching Dissolution, and of what follows on the Back of that.

For the First of these, *Peter* presseth Holiness from thence *1 Pet.* 1. 16, 18. 'It is written, Be ye holy, for I am holy; Forasmuch as ye know that ye are not reckoned with corruptible Things as Silver and Gold, from your vain Conversation received by Tradition from your Fathers; but with the precious Blood of

‘ Christ---.’ But let us consider Christ, first, as a Pattern; he made it his Work to destroy Sin, (tho’ he had none in himself,) all his Offices struck at Sin; and ye are none of Christ’s, if ye study not Conformity to him in this. ’Tis true the Prince of this World had no Part in him, yet was he molested with his Temptations; and when it is so with thee, think with thyself, what would the Lord Jesus Christ have said in this Case. Secondly, Look on the Sufferings of Christ, as meriting and procuring his People’s final Conquest over all their Enemies. We may in this Case apply that *Rev. 12. 11. They overcame by the Blood of the Lamb.* His Blood by Faith applied to the Soul, is like a Refiner’s Fire and Fuller’s Soap, ’tis the only Purgatory for taking away Sin. Satan has carried most of the World from the Law of Nature into *Paganism*, and others from the Law of Christ into *Antichristianism*; and in both these apostate States, Satan has endeavoured to substitute something in the Room of what God had appointed for purging away Sin; and under both he seems more zealous against Sin than God, and would seem to outdo God’s Way. If God appoint Beasts to be slain and offered up, he will have their Children to pass through the Fire; and now the once offering up of Christ must not serve, it must be done every Day. So for purging out of Sin, Satan had among the Heathen his Lotions and Lustrations, and has now his Sprinklings, and Whippings; and to compleat all, has made Men hope that what these do not, Purgatory-Fire will do: And truly Sin may say Aha to these, as Satan does to these Exorcisms. But indeed Satan’s Diligence and Industry in taking Men off the true Way of Purging away Sin, (*viz.* by the Blood of Christ,) and substituting mock Means in its Room, may tell us what Weight the Lord lays upon this Way. Now how by Faith we come to find the Efficacy of this Blood, I have already shewn. *3dly.* The Sufferings of Christ may further Mortification by Way of Argument. And here we must take in the Greatness of his

his Sufferings, the Hand our Sins had in them, and the Love that moved him to engage and go t. rough with all. O would ye not burn the Spear that pierced him? How would ye look upon the Sword that slew your dearest Friend? See how *Paul* argues, 2 *Cor.* 5. 14, 15. 'The Love of Christ constrains us, because we thus judge, that if one died for all, then were all dead, that we should henceforth live no more to ourselves.' And *Peter* on the same Ground presseth Mortification, 1 *Eph.* 4. 1, 2. 'Forasmuch then as Christ hath suffered for us in the Flesh, arm yourselves with the same Mind, for he that hath suffered in the Flesh hath ceased from Sin; that he no longer should live the rest of his Time in the flesh, to the Lusts of Men, but to the Will of God.' Had ye been Witness to his Wrestling in the Garden; Had ye heard these Words out of his own Mouth, *If it be possible, let this Cup pass from me*, &c. Had ye seen his Drops of Blood: Had ye known the Troubles of his Soul, when upon the Sight of his Sufferings he knew not well what to say, ('to speak with Reverence) *John* 12. 27? Had ye seen him pained, and heard him cry out, *My God, my God, why hast thou forsaken me*, would ye not have vowed a Revenge on Sin? Could ye have loved and hugged the Soldier, and been fond on the Spear that pierced him? Thou art the Man, and thy beloved Lust is the Spear, and will you act the Soldier's Part over again? Your other Sins are as the Nails, but this is as the Spear that made a great Wound in his Side, and went nearer his Heart: And who shall save thee if thou crucify him afresh? Who shall comfort thee, if thou grieve his Spirit by thy Indulgence to Sin.

2dly, I mentioned the serious Consideration of your own Death, as a Mean to help on Mortification. It were good for us we were oftner among the Tombs, and laying ourselves in our Graves; the rich Man's Skull is not gilded there, nor has the delicate Person any better Colour or Smell, nor has the proud Man any Precedency there,

their Dust and Skuls and dead Bones are not distinguished ; yet what's the Business and Labour of most unmortified Souls, but to adorn, or pamper, or honour this corruptible, sinful and burdensome Flesh. We never live like Christians 'till we can trample upon it, and it be under our Soul's Feet, and 'till we live as if we were next Moment to die, and 'till we deal with Sin as we would do when a dying. One could think that wise *Solomon's* sad Retractions might be a Warning to the Fools of following Generations. How many gain little more by all their Labour and Care, than the Horse does by carrying rich Commodities, a sore Back and weary Leggs perhaps : But a sore gall'd gangren'd Conscience, when ye come to die, is sorest of all. You who minister to your Lusts, and never offended them, you who make Provision for them ; ye are but plotting a cruel and tormenting Death to yourselves, at least ye are making Provision for endless Sorrow, ye are preparing Axes and Saws, and carrying Faggots and Fewel to your Fire : And you that tread upon the Heels of such, you lose your dying Comforts, and Hell shall tread upon your Heels, and come as near as can be ; if you be saved, it shall be with more Difficulty, and as it were by Fire. O learn to look on Bosom-Sins in Health, as ye will do in Sicknes : Of all Sins these will be the ugliest and bitterest, this is that which has undone me, says the poor Soul, I know whence all this Trouble is come.

4thly, Watchfulness is of singular Use to such as would be successful in this Business of Mortification. You must fight with Sin e're ye can mortify it, for Sin is not so tame as to make no Resistance. Now would ye prosperously war with it ? our Life is a Warfare, and in Time of War all Places keep Watch and Ward ; You must (1.) then watch its Motions, when it begins to move, Sin makes sudden Sallies. And O how suddenly is a Temptation

tation formed! It sometimes comes like Fire-slaught or Lightning, we know not whence; yea, even Temptations to that Sin, which under some strong Conviction, &c. seemed to yield or to fly; and that corrupt Affection that is strongest, is soonest set on Fire; there's need of most Care that no Fire come near the Place where Powder or Flax lyes. (2.) There's need of Watching in order to the improving the Advantages we at any Time have against our Corruptions, whether by Afflictions or by some providential Rebuke respecting that Sin, or by some strong Conviction upon the Mind, or by some special Recruit of fresh inward Strength and Liveliness of Soul, or by some sensible Success against Sin, and Sins falling as Lightning from Heaven, &c. the watchful Christian discerns and makes good Use of these; any seen Advantage does encourage the Soul to keep up the Warfare, and also heartens it to pursue its Advantage. (3.) It keeps a Man under a continual Sense of Weakness and Impotency, and need of borrowed Strength. The more a Man makes Conscience of conflicting and warring with Sin, he cannot but the more experience these. Now much of our Strength lyes in a humble Sense of Weakness, hence says *Paul*, *When I am weak, then I am strong*. This puts the Soul on Praying and Believing. When any Grace grows faint, and Sin gets Ground, the watchful Man observes this, and calls in Prayer and Faith to his Assistance, he engages him in whom is everlasting Strength, he lays over the Business on him, and then *the Battel becomes the Lord's*, as *2 Chron. 20. 5, 6, &c. with Verse 15*. The watchful Christian observes when and where he is weak, and what Disadvantage he is at, and what is the Craft and Policy, and Power of his Adversaries, and he makes an Errand to God, yea and an Argument of each of these in Prayer. And indeed the watchful Christian sees himself never out of Danger, and so never wants Matter of Prayer; as he

dare not cast off Prayer, nor wants he Work after Prayer. Hence *Watching* and *Praying* are so often coupled together. Watchfulness discovers the Danger, and believing Prayer prevents it, it lays the Matter at Christ's Door. The Reason why some are so seldom on their Knees, or their Hands are short while up, and the Reason they are seldom at the Throne of Grace, and have little to say, or soon tir'd, is, because they are seldom on their Watch Tower.

Under this Direction I may take in the Cutting off the Occasions of that Sin especially, that oftneft prevails with you; This cuts off Intercourse between Satan and the Soul: Withhold Fewel from thy Lusts, without this ye do nothing, all your Labour is in vain: If there be Fewel in thy Hand or thy House, and there be daily Occasion to Sin ministred, so much as to the Eye, thou cannot be safe: Seek by all Means to starve thy Idols. As in War, when an Army can do no more, they demolish the Enemies Places of Strength, and endeavour to obstruct their Recruits, and to stop their Provisions; do thou in like Manner with Sin: Whatever thou hast used as an Occasion to the Flesh, see that in that thou afflict thy self, and cut off that Occasion, as *Mary Magdalene* does with her Hair, *Luke 7. 39*. Run away from a Temptation, and go not to the outmost Border of thy Liberty, and venture not upon what some others may lawfully do, being in other Circumstances: Study Moderation in Things lawful, use not thy Liberty as an Occasion to Sin, suspect Things that are pleasant to thee, there is Danger where thou finds Delight. *Solomon* is frequent in pressing the avoiding of Snares, *Prov. 5. 8.* and *23. 31*. 'Remove thy Way far from her, and come not nigh the Door of her House. Look not thou upon the Wine when it is red, when it giveth his Colour in the Cup, when it moveth itself aright.' That Prohibition *Deut.*

25. 13. is memorable to this Purpose, *Thou shalt not have in thy Bag divers Weights, a great and a small.* So *Deut. 12. 13. Ye shall not inquire how the Nations serve their Gods.*

Now in Pursuance of this, (1.) Ye must keep a strict Guard upon your Senses, and double your Guard when there is Need. It is by the Senses that inordinate Affections are kindled, the Wanton is infected and enticed by gazing upon anothers Beauty, the Drunkard and the Glutton, by seeing or tasting the Cup or some pleasant Food; Silly effeminate Souls are tempted by the Sight of gaudy Fashions; the Sight of Pomp and Magnificence kindleth Ambition; the Covetous cannot see Money nor fine Buildings, nor rich Furniture, nor a pleasant Field, but his Heart akes with *Abab's* Disease. Take an Account of all that comes in by your Senses, for ye must give an Account. Suffer not any of your Senses to stir without Leave, or if they do, let them not fix and settle without Leave. If the Door shall stand always open, the House will certainly be robbed; therefore pray and practise that, *Psal. 119. 37. Turn away mine Eyes from beholding Vanity.* (2.) Look also narrowly to your Thoughts, these are the Shop in which Sin is forged. Do ye not feel what Advantage Satan hath against you in these? If ye feel your Thoughts stepping out then, call them in, and examine them, as *Elisha* did *Gehazi*. Be sure your Hearts will be such as your Thoughts; you cannot have a serious Heart, if vain Thoughts lodge within you, *Jer. 4. 14. O Jerusalem, wash thine Heart from Wickedness, that thou mayst be saved: How long shall thy vain Thoughts lodge within thee.* (3.) Fly the Society of such as are sick of that Disease thou dreads most, and which thou art aptest to be infected with. It is not good fighting against the Devil (says one) in the Midst of his own Camp. Mens bold venturing on this, has often brought

brought them off wounded. 'Tis hard to keep up a due Abhorrence of Sin that we daily see and hear, some ill Savour at least will stick to us ; if it bring you not to a Compliance, yet it abates your Zeal against it: Therefore shun such Employments, Occasions and Company, as may draw forth thy Corruption. It was *Peter's* Snare to be in the High-Priest's Hall, and *Judas's*, that he carried the Bag. 'Tis hard for Powder and Flax to be near Fire, and not kindle.

5th Direction, improve Afflictions for the Mortification of thy Sin ; by these the Lord takes away Sin, and makes us Partakers of his Holiness. The finer any Vessel be, and the more used, the oftner it is scoured, and the more it be rubbed and scoured, the cleaner it is. *Lev. 6. 28.* and *11. 33.* The earthen Pots when they were fouled by boiling of the Sacrifices, they were to be broken in Pieces, but the brasen Pots were to be rinsed with Water, and scoured and cleaned. The oftner ye are on the Fire, the cleaner ye should be. Now when God is wounding your Pride, your Covetousness, your Sensuality, take the Advantage of slaying these Lusts ; when he makes thy Right Hand or Eye ake, then pluck it out, and cast it from thee. Canst thou love the World, when it pinches and straitens, and defames and reproaches thee ? Canst thou love thy Flesh, when Pain and Grief have taken up their Dwelling in it, and when it is such a Trouble to thee ? Will ye not now cry out upon all as *Vanity and Vexation*, when your Sense and Experience tells you so, when you feel the bitter Fruits of Sin ? You have now a great Advantage against your Sin, and to help on the Mortification of it, when Sense and Experience disparage and decry it, and your very Flesh is convinced of the Folly of Flesh-pleasing. O that ye would take this Advantage, and use this World as it does or will use you, and use your Sins as they do or will use you.

you. There be indeed some unmortified Men, who when they suffer by Sin and by the World, will speak hardly enough of them; but their Friendship (which is rooted in their Nature) is soon made up again: But should it not highten your Enmity with them? The Lord makes your Sin buffet and abuse, and rend and wound you, that by the Pain, and Smart, and Sorrow it breeds, he may maintain and encrease your Enmity, and excite diligent Endeavours to destroy it; he had rather that Sin should pain you here, than torment you in Hell, and he would have Sin's Stroke to fall upon itself; as Sin killed itself in killing Christ, so he would have it in his People; let your Afflictions, let the Death of your Creature Comforts, be the Death of Sin. If it turn your very Breath into Groans, let these Groans be against Sin, if it turn your Joy into Mourning, your Songs into Sighs and Crys and Tears, let all these be against Sin; and so your Life, and your Light, and your Comfort shall rise out of the Ruins of your Sin. O let Sin gain nothing by the Hurt it does you: If it has brought a Cross upon thy Person or Family, take it and crucify it upon this Cross, else thou lovest the Benefit of it. If thus thou dealest with it, it is a happy Cross, and thou hast Fellowship with Christ in his Cross, on which Sin suffered. Many have been convinced of the Ill of Sin, that have fought but faintly with it, till it has wounded them.

And now let me a little inquire if this has been the Fruit of your Personal or Family-Afflictions, or of the sore astonishing Judgments of God upon this Place. You have seen many Houses and Streets burnt down in fewer Days than they were Hundreds of Years in building. You have seen Riches that were many Years in gathering, scattered, or may be in a few Hours consumed. And the Lord knows how many have lost their Souls, and forfeited eternal Happiness to build, and furnish, and gather

ther that, which a few Moments pulled down, scattered and consumed; And yet when you have but a little Intermission and Breathing-Time, are you not as eagerly at it again? Ye have seen or heard of what Desolations God did make, and what a Cry was almost in every House, not the Cry of *Egypt*, not the *Frit-born* only; but as a Man emptieth a Dish, and turneth it upside down so did God with many Families and many Houses. Have the dismal Looks and Outcries of these Days, mortified you to carnal Mirth? Have you learned Righteousness? Have ye made your new Dwellings *Bethels*? Ye have seen or heard of, but a few Years ago, many as delicate Persons as your selves, whose Carcasses were carried out in Dung-Carts, and thrown into Pits, Heaps upon Heaps; and will ye yet please and pamper such Carcasses? Will you gather and patch up, (as it were) their Rags, to adorn your Bodies with? Ah! the Ashes of *London*, and the Dust of these dead Bodies, shall be witnesses against the present Inhabitants. Does your Houses, your Tables, your Apparel, speak any Growth of Mortification (the highest Turret or Pyramid, is but a poor childish Memorial.) Is there a *Memento* written upon each of those? But alas What then means your *Cieled* and well furnished Houses, while the House of God lies waste? what means your strange Apparel and sumptuous Tables, while, may be, there be few Backs or Bellies of Christ's Disciples that are blessing you.

Have ye not fallen into Old *London's* Sins, soqner than Men took up the Old World's Sins. *Noah* did indeed for once border upon the Sin that God had buried in the Waters. And are not many Professors more guilty in reviving Sins that God has burnt up, (to speak so)? Ah! Will ye break through not only Armies of Ordinances, but Armies of Judgments? Will you in your Pride of Heart and in your Practice also say, *The Bricks are fallen,*

*len, and we will build with hewn Stone ; the Sycamores are cut down, but we will exchange them into Cedars? Will ye say, We will have better Houses and finer Clothes? If ye have forgotten what your Eyes have seen, and your Ears have heard ; come and behold yet the Works of the Lord and see what Desolation he is now making amongst others : Not only London, but other Places that were like Vine-trees amongst the Trees of the Forrest, God has given to the Fire for Fuel, Ezek. 12. 20. ‘ And the Cities that are inhabited shall be laid waste, ‘ and the Land shall be desolate, and ye shall know that ‘ I am the Lord---’. He hath made *Lebanon to open its Doors to the Fire to devour. the Cedar is fallen, and the Fir-tree howls also, yea the Oaks of Bashan howl.* Zech. 11. 1, 2. He makes these smart, that others may fear. But Oh, shall such Things as happen for Examples, and are worthy to be recorded for Admonition to the End of the World, have no Effect upon these to whom they happen? Shall the same Generation repeat, yea outdo their former Sins? Can you with Grief remember your Losses, and with no Regrate remember your Pride and Covetousness? Will ye frustrate, reproach, and defame God’s Methods of Judgment, and proclaim to the World, that his Design has miscarried upon you, and that ye will not be healed? Shall the Rod in *Moses* Hand cleave the Rock, and shall it in God’s Hand cleave no Hearts? Must the Lord’s Ministers with Grief of Heart go and complain against you to him, Lord, thou hast stricken them, but they have not grieved ; thou hast consumed them, but they have refused to receive Correction, they have made their Faces harder than a Rock ; this is a Nation, and this is a City that obeyeth not the Voice of the Lord, nor receiveth Correction. And O that we could sigh for this, even to the breaking of our Loins. Now how can ye weep with them that weep, that have forgotten your own Afflictions,*

or

or rather who never could weep aright for yourselves; Or if there be any Mourners among you, yet sure I am, you are far from Sackcloth and Ashes: But do ye think that God has done with you. There's a dreadful Word, *Ezek. 15. 6, 7. I will set my Face against them, and they shall go out from one Fire, and another Fire shall devour them.* Hath he not strange Punishments for the Workers of Iniquity? If *London's* Sins be greater now than before the Pestilence, or before the Fire, what Wonder if greater Judgments from God come: If God shall give you up into the Hands of bloody Papists, it will be worse than Fire or Pestilence in *David's* Reckoning, as we see by his Choice; and yet better have fallen into the Hands of *Philistines* or *Amonites*, or any Enemies *David* had, than into the Hands of *Antichristian* Butchers. And for any Thing we know we are not half a Hand-breadth from it. I pretend not to any extraordinary Discovery of God's Counsels; but as we may prophecy from Sin to Punishment, so from greater and stronger Sins to greater and stronger Punishments.

I might mention other *Directions*, as the ingaging all thy Might against that Sin that prevails most over thee, and the endeavouring to grow particularly in the opposite Grace; finally, the Consideration of Christ's second Coming, *Col. 3. 4, 5.* 'When Christ who is our Life shall appear, then shall ye also appear with him in Glory. Mortify therefore your Members which are upon the Earth, &c. *1 John 3. 2, 3.*--- We know that when he shall appear, we shall be like him, for we shall see him as he is; and every Man that hath this Hope in him, purifieth himself even as he is pure.' Will ye wallow in Sin when Christ is so near? Must thou be like to him, and wilt now let thy Soul swarm with noisome Lusts? Canst thou look for him, and not mortify that which crucified him?

But

But I proceed to speak, in the *Third Place*, to the Mortification of the *first Motions* of Sin. Now here 1. I shall shew a little the Sinfulness of these. 2. I shall shew whence it is that they abound so much with some. 3. I shall press the Mortification of them from several Considerations. 4. I shall mention some Helps to this.

For the *First*, That every Motion arising from the Corruption of the Heart, or from habitual Lust, whether it has a particular Object, or be but a vagrant Imagination, tho' not delighted in, nor consented to, is Sin before God, will easily appear; if we consider. 1. That they arise from a sinful Principle, they are born of the Flesh, and are of the Nature of Original Sin; and if the *Tree be corrupt*, so must every Bit of *the Fruit*. 2. They are disconform to the Law of God and so must be sinful in their Nature, as well as in their Rise. They *lust against* and oppose *the Spirit*, Gal. 5. 17. and so must oppose the Law of God; if they be against the Law in the Heart, they are also against the written Law. Tho' ye should crush them, yet once they were: If they had no Inordinacy in them, why are they crushed: if there be any Disorder or Inordinacy in them, it is from us they have these, and so they must leave a Guilt upon us. 3. Their sinful Tendency and Effects prove this. To instance but a few. (1.) They are Incitements to Sin, and promote Obedience to the Law of Sin, and the fulfilling of its Commands. (2.) They make way for other Sins, beside what they do directly and immediately tend to; they open the Door, and keep it open for Temptations to gross Sins, and give Satan Access to blow up the Coal. [3.] They keep out good Motions, and so must obstruct Duties, and unfit a Man for them. [4.] As they are contrary to right Reason, and not answerable to that angelical Holiness and Purity that should be in us, so they cannot but leave some Blot and Defilement behind them.

Let

Let these Motions be never so passing and transient, and run never so furiously through us, they must needs taint us, by Reason of our Corruption, that in less or more still fideth with them; they have always the virtual Consent of the Will, in as far as not regenerate, and so cannot simply be said to be involuntary, which is the great Objection made against this Truth, tho' they be against the renewed Will, which *Paul* speaks of, *Rom. 7*. O how many vile Sins are stirring in the Heart, that are not deliberate, nor explicitly consented to, yet are voluntary, because they have their Seat and Rise in the Will, as well as other Faculties. 5. They hinder our Communion with God. Do ye think that if he had his Due, there would be any Room left for these? Have they any Place in Heaven, where the Saints enjoy full Communion with God? And if they be inconsistent with that, they must be a Hinderance to this.

Now it is upon these Accounts that the faintest Motions and Stirrings of Sin, are grievous to the Godly, especially when it is best with them. The tender lively Christian, as he groans under a Body of Sin, so it never stirs, but he feels it, and is pained with it: The most sudden-vagrant Motions of Mind and Heart and Affections are burdensome to him, and that not only as they bewray a living Principle of Sin in his Soul, but as they are sinful Gaddings, and in some Measure whorish Departings of the Heart from God, and inconsistent with that intire and uninterrupted Delight the Soul should have in him, and that continual affectionate working and outgoing that should be in the Soul toward him. It may be indeed he delights in the Law of God after the inward Man; yet he cannot reach full Conformity to it within, more than in his Practise outwardly: When he resolveth on some Good, ere he be aware, his Heart is wander-

wandering a hundred Ways, and so ill is present with him.

O be convinced of the Sinfulness of this: How often is your Mind stirring and roving, (for it is a restless Thing) and how rarely can ye say, that these Motions are conformable to the Law of God, or subservient to any spiritual Good. What Armies of vain Imaginations that are unaccountable, ye know not how they come in, nor how they go out; infinite are the Occasions that excite these, ye can see or hear of nothing, but habitual Corruption may someway stir; yea you think of nothing, whether existent or not, but it excites some inordinate Motions. Hence they are called the *Imaginations of the Heart*, Gen. 6. and the *Wandering of the Desire*, Ecclef. 6. 9. 'Tis true this is a further Degree of sinful Stirrings of the Heart, when it entertains wild Imaginations, and pleaseth itself with idle Fancies, that give Rise to many sinful Projects. Indeed Nature itself teacheth this to be a Sin, and it is an Evidence of a discontented Frame of Spirit; for ordinarily these phantastick Rōvings of Heart, respects some other Persons Condition, or something at least that we want. The Delight that accompanies these, is enough to prove them sinful; but 'tis plainly something less than these that *Paul* speaks of, Rom. 7. for 'tis something he had not known to be Sin, but by the Law. Now Men by Nature's Light know, that inordinate Motions consented to, (tho' not acted) yea or but delighted in, are sinful; but 'tis the Scriptures Light only that convinces of the Sin of these first Stirrings in general, and 'tis the Spirit's saving Light that affects the Heart with godly Sorrow for them in Particular.

For the *Second* Thing proposed, viz. Why they abound so much with some more especially. That they are exceeding frequent with all, I think none that know themselves will deny. O what Swarms of them does Mens bu-

the Minds and Imaginations bring forth. How hard is it to bring every Thought inconsistent with that Duty and Love we owe to God, and that we owe Men, into Subjection. 'Tis hard to expel them when they come in, and much harder not to suffer them to come in; such is the Cunning and Activity of Satan, such Access has Satan to work upon us, and so leavened are our Imaginations and Minds with Sin.

Yet in some they are more frequent than others; the best groan under them, but some are almost smothered with them, (to speak so) and their Grace almost suffocated with them. Habitual Corruption is a fruitful Womb, and this is livelier in some than in others. And the same Person is nearer God, and in a livelier Frame, and hath more inward Serenity and Composure of Mind, at one Time than another, and so is like a City with Gates and Bars. At other Times a Man is at greater Distance from God, and out of Frame, and then he is like a City broken down and without Walls, and the Heart is haunted with Satyrs and Owls. When the Heart is in an evil Frame, 'tis like damp Tinder to divine Motions, but 'tis like dry Tinder to every Spark of a Temptation that comes in by the Senses, or by a roving Imagination; yea it takes Fire of itself, and if it be not well watched, would quickly come to a Flame. Indeed it is no easie Task to keep out these, there are so many several Passages they come in at, and they can creep in at a small Rift or Hole; therefore there's need of the utmost Watchfulness and Diligence to keep them out, and to knock them down when they come in.

For the *Third* Thing proposed, viz. Some Considerations for pressing the Mortification of these first Stirrings of our Corruptions. 1. I shall mention some *Aggravations* of the Sin, and sad Consequences of these. 2. I shall

men-

mention some *Advantages* the Believer hath by mortifying these.

For the First of these, Consider 1. how frequently by these ye incur the Guilt of Sin. O the numberless Multitude of these inordinate Motions! When are ye free of them? When is the Body of Death asleep? not when ye are asleep, for waking and sleeping these inordinate Motions are someway stirring. And it were easie to prove every inordinate, extravagant, lustful, covetous, ambitious, vindictive Motion, even when asleep and dreaming, to be sinful and defiling. And indeed what proves the first Motions of Sin when awake to be sinful, does also prove them such when asleep. And the more Power a Christian when awake has over them, the more holy he be, the less is he troubled with these: And it is manifest that they are the Flowings out, the Bublings and Springings up, and Emanations of our Original Corruption, or the imperfect Motions of vicious Principles or Habits; for, as innocent Dreams follow the sinless Constitution of the Body, so sinful Dreams follow the vicious Constitution of the Soul, which possibly a Man's natural Temper of Body hath advantaged; and so are gross outward Acts of Sin also, which yet does not prove them to be no Sins. We cannot think that our Nature in the State of Innocency would have brought forth any such inordinate Motions, sleeping or waking; so that the Apology some make for them, as being natural, is naught: They are in no other Sense natural, nay nor necessary, than the same Motions when one is awake. If any shall say, they are from Satan his Injections, which render us not culpable.

I Answer. 1. This is the same with what the *Quakers* say of the first Risings of Corruption, when one is awake; the contrary of which our Lord tells us, *Luke 6. 45.* 'A good Man out of the good Treasure of his Heart, bringeth forth that which is Good; and an evil Man out of

‘ the evil Treasure of his Heart, bringeth forth that
 ‘ that which is evil : For of the Abundance of the Heart
 ‘ his Mouth speaketh.’ And *James* tells us, they are from
 a Man’s Lust, *Chap. 1. 14. Every Man is tempted, when
 he is drawn away of his own Lust, and enticed.* And truly
 I think we do often sinfully transfer our Guilt over to
 Satan, where there is not sufficient Ground for it, no not
 so much as *Eve* had, tho’ her Plea was not relevant. Ordinarily
 we attribute horrid blasphemous, or other abominable
 Thoughts or Imaginations to him, when we cannot apprehend
 how such or such a Thought could arise in us; so, whatever
 we think unaccountable, we lay at his Door, when indeed
 the Height and Depth of our Corruption is unmeasurable,
 and its subtilty and Activity and way of operating is
 unaccountable. 2. It is not Satan that thinketh or willeth
 in us; he may represent Objects, but the Acts are ours;
 he can dart in a Temptation, but ’tis through our Sin
 and Corruption that it takes Fire in the least. Indeed
 such is now our Constitution, that a Temptation cannot
 enter, but there is something within, that complies with
 it, and is excited by it : And this is one great Reason
 why we ought to pray *not to be led into Temptation.*
 Were there no Corruption in us, Satan’s Temptations
 would be like little Sparks of Fire thrown into a Sea of
 Water. And indeed Satan would not be so busie with his
 Injections into our Minds, when sleeping or waking, did
 he not thereby intend to defile us with them, and involve
 us into Sin. His Design cannot be meerly to afflict Men
 with them, for they are no Grief nor Affliction to many
 that are yet yet filled with them, ’Tis true the Saints
 grieve more, and are more affected with them, and
 humbled for them, than for many Afflictions that in
 themselves are more troublesome; but this inward
 Trouble of Conscience for them in the Godly, does rather
 prove them Sins, than meer Afflictions.

If any say, That these Motions when asleep are not Acts of our Reason, but of meer Fancy and Imagination, and so not sinful: I answer 1. The holy Law of God reaches to the whole Man, even the Imagination; and we cannot suppose but that imperfect Holiness here, and perfect Holiness in Heaven, extends to every Faculty of the Soul. 2. They are not meer Acts of the Fancy, for the Mind has some Use of Reason, tho' more imperfect, even when asleep. Hence there is some Correspondence ordinarily between Mens Thoughts waking and sleeping; and sometimes one asleep, will reject a Temptation upon rational and solid Grounds. I do not indeed think there is so much Guilt in these Motions asleep, as when awake, because of a more perfect Use of Reason in waking Men.

2. Consider the innumerable Objects of these sinful Motions, and so into how many several Species or Sorts of Sins these Motions ingage and involve you in: Ye cannot see nor hear of any Thing, ye cannot think of any Thing, whether it have a Being or not, but it may minister Occasion to some inordinate Motion. Innumerable are the Occasions of these, what Stirrings of Desires and Wishes, and sometimes how pleased with idle Imaginations.

3. Consider what Pretences Men have to evade Convictions of the Sinfulness of these Motions, when not consented to, nor may be delighted in, especially when the Object of these, is some lawful Thing, much more when 'tis some spiritual Good; the *Spirit that is in us doth often lust secretly to envy* others; when may be discontented or envious Thoughts are not perfectly formed, these are but little observed in us.

4. Consider that not mortifying of these is the Way not only to further Sin, but it does insensibly bring on Hardness of Heart; when the Heart is habitually haunted with these, 'tis hard to expel these Swarms that have had quiet Possession, they do exceedingly wear out Tendernefs and

the Sense of the Sefulness of Sin in every Degree of it.

5. They do unframe the Soul, and unfit it for spiritual Duties. Thus *when we would do Good, Evil is present with us*. They jumble out holy Meditations, at least they weaken and divert the Soul in it, and cause many Interruptions in it, they mar Fixedness of Heart in Duties, and they not only pollute them, but eat out the Life of them; they are like ravenous Birds upon our Sacrifices, that are not to be suffered to light upon them. Finally, What a woful Tendency have they, and what an Inlet to Temptations, and to further Degrees of Sin; they even invite Satan to tempt. Satan and Sin never say they have enough. Every Conception of Sin is in order to a Birth, and every stirring of Sin is for the carrying on its War against God and thy Soul, 1 Pet. 2. 11. *Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul*. But of this already.

Now Secondly. A little of the *Advantages* of mortifying the first Motions of Sin.

1. This is the Way to prevent much Sin, and were we making Conscience of this, we should find a much more easie Work: An Oak when a Plant is easily pulled up, a little Spark is soon quenched. Ye complain of the Strength of your Corruptions, but ye are first to blame that ye have suffered the Habits of Sin to grow so strong; and then that ye crush not the first actual Inclinations of these corrupt Habits; if ye suffer them to proceed but a little, they may indeed be too hard for you. O foolish Souls who put off this: Is it hard to mortify the first Hints of thy Heart to Sin; and does thou think it will be easie to mortify Sin at once, when 'tis increased into Thousands, and fortified with strong Holds? If thou cannot still the first Thoughts of it, how wilt thou do
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when it has got thy Heart and Consent, thy Love and Delight, and long Possession.

2. This is the Way to keep the Conscience pure and clear. A renewed Conscience will charge Guilt upon thee, upon the Account of these, and no Reasonings or Extenuations will satisfy it, 'till thou be truly humbled before the Lord for these, and vigorously also setting thy self to suppress them. A tender Conscience has a deep Impression of the Sinfulness of these, as *Paul* had, *Rom. 7. 24. O wretched Man that I am, who shall deliver me from the Body of this Death.* And thou cannot maintain thy Peace, nor Assurance of thy Freedom from Condemnation, nor keep up thy Glorifying in God, but by dealing with them as he did. O how small a Matter (if I may speak so) will break a tender Christian's Peace! Less than a wrong Look or Word will do it, he cannot let half a Thought away without a Challenge: He has but one Eye upon his Privileges and Comforts, and a little Cloud will darken that. What makes many go without much Light or Comfort, in whom yet ye can see no Spot nor Flaw, and who also are not under the Power of any particular inward or Heart-Sin; the Spirit's Comforting-work and Witnessing-work is easily marred. O but the Man that is daily keeping or beating down the first Risings of Sin, may glory as *Paul*, *Rom. 7. 25. and 8. 1. 'I thank God through Jesus Christ our Lord. So then, 'with the Mind I myself serve the Law of God; but with 'the Flesh the Law of Sin. There is therefore now no 'Condemnation to them which are in Christ Jesus, who 'walk not after the Flesh, but after the Spirit.'* He thus preserves a sweet Serenity and Calm within, he suffers no Clouds to gather. He dissipates the malignant Vapours that arise from within, and suffers them not to unite; he crushes Satan's Designs against him in the Egg.

3. This would keep the Soul in Case for conversing and walking with God, in Case for speaking to him, and for every spiritual Duty. Every inordinate Thought or Imagination, is a looking away from God, and imports a Heedlessness and Listlessness to him. Walking with God, requires a holy even, uniform Frame of Spirit. And O how much would this raise and spiritualize Prayer, Meditation and other Duties. Then are our Sacrifices holy and untainted, when neither Birds nor Flies are suffered to light, at least not to sit upon them.

4. This were the Way to weaken and destroy the very Body of Sin. When a Tree is cut down, the living Root sends up a great many Sprouts and small Twigs: But if ye will pave the Place where the Tree stood, or make a High-way over it, the very Root will die, which otherwise would have preserved itself. So after Sin is sore smitten, yet the Root abiding, through the Sent of Waters, i. e. Satan's Influences, it may spring: But when these first Shootings up are nipt, when the Root of Sin cannot put forth itself, it dies; this does as it were stop the Breath of Sin, this makes the Old Man pant and die, even as Grace languishes, when the Actings of it are obstructed.

Now in the *Fourth* place, Take a few *Directions*. 1. for preventing these Stirrings of Sin within: And 2. for compesing and laying them when they are up.

For the First of these, take these *Directions*. 1. In general, what is formerly said of *Watchfulness*, is of Use here, more especially. Sometimes Temptations seize upon our Judgments, and sometimes upon our Affections unawares; and when they have tainted the Affections, they have easie Access to the Mind, and need to be carefully watched. Look to the first Springs of Sin, when we are asleep the Enemy is sowing Tears, and they quickly grow up. Temptations do often suddenly assault, and

and the Thoughts and Motions of the Heart are nimble, they are swift and instantaneous. A Spark of Fire does no sooner kindle Powder, than a Temptation does excite some inordinate Motion of the Heart. If all the Doors and Windows of the Soul be not kept close, there will be fiery Darts flung in, and some Sparks of Temptations will take Fire; and thou can never shut Doors and Windows so close, but when thou hast done all, thou hast need to watch. Satan can espy a Passage into thy Heart, that thou didst not think of; He has a Party, and thou hast an Enemy within thee, that will let him in, if thou be asleep. It may be indeed that thy Severity to Indwelling Sin, will irritate it, and provoke it to Muriny, and so occasion greater Confusion in thy Soul: But dread not this, nor ever look for Good from thy Indulgence and Tenderness to thy corrupt Lusts or Affections; their War is better than their Peace. Suspect that inward Quiet that comes from any Favour to Sin, or Connivance at it.

The Apostle tells us, *Rom. 7. 8. That Sin taking Occasion by the Commandment, wrought in him all Manner of Concupiscence*, One great Hinderance of Mortification is, that Sin is thought not so noisome as it is: But *when the Commandment comes*, when the Word beats down that Conceit, by exacting through Obedience upon the highest Peril, and laying Bonds on the very Thoughts; this irragges Corruption, and it grows more unruly. It is not the proper Effect of the Law to stir up Sin, more than the impetuous running of Water is the proper Effect of a Bank of Earth, which was made to dam it up: Nor is it the proper Effect of diligent Endeavours for mortifying all inordinate Motions, to excite them, and make them more tumultuous. Sometimes strict Watching of Sin makes it more cunning, sometimes it provokes an Eruption of it, and then the poor Believer is apt to think his
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Cafe worse than before: But was it worse with *Paul*, *Rom. 7.* than formerly? Indeed 'tis hard to keep Corruption in close Prison, and to marr all Communication between Satan and it, to suffer none to go out or come in; but Watchfulness will do much. Thoughts will be stirring, and Affections will be stirring; therefore it were our Wisdom to ask them whence they come, and whither they go, if from Satan, or from the Flesh, if from Heaven or from the Spirit; and arrest what have an evil Aspect or Tendency or Savour, and do Justice upon them: What are dubious, keep them Prisoners, 'till thou hast further examined them; for Satan's Messengers oft-times come disguised, and with Christ's Word in their Mouths, and the Motions of Sin are often mistaken for spiritual Motions. As the Porters stood continually at the Door of the Temple, to keep out the Unclean of all Sorts, so must ye do with all that defile or is like to defile, if ye be holy Temples to God to dwell in. Yet for all that I have said of them, a Believer must not be too much in the examining of them, so as to be taken off more profitable Work; nor indeed can we ever keep Count of them, they are so innumerable: Should we be ever pursuing and tracing them, there should be Room for no Duty else: And finally, because as they come suddenly, so often they fly as swiftly away.

Now under this Head I would commend unto you a careful Search into, and intimate Acquaintance with thine own Heart, that thou mayst know where thou are weakest, and what Advantages Satan hath against thee, what Sin does most easily beset thee; which is the soft Place of thy Soul, which Satan's Darts with most Ease enter into, what corrupt Passions or Affections are most easily kindled in thee; and where thou seeest the greatest Danger, keep the strongest Watch. And do not only keep at Distance from such Occasions and Temptations, as may

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most likely draw out thy Corruptions, but keep thy Thoughts at the greatest Distance from these: Suffer not thy self to think of them, except it be to reproach them, or to provoke greater Abhorrency of them; and this also must be prudently managed.

2. Endeavour to keep your Hearts under a deep Sense of the Sinfulness of Sin, even of these first Motions. A natural Man is never troubled for the Sin of these, or for the Disconformity of them to any Law, (tho' he may be for outward Actings of Sin,) because Nature's Light does not discover the Sinfulness of them; tho' he may be angry at them, as they molest him, or tend to something that he abhors. And here lies one Difference between the truly Godly and others: Yet we must grant, that often times the Godly think but too meanly of these, and do not apprehend so much Ill in them as there is, and hence guard not sufficiently against them, nor yet do sufficiently bewail them. May be you are easily satisfied for your Repentance for these, and think general Confessions and Complaints sufficient. Do ye use to make an Errand to God to confess these, and to beg a particular Pardon for them? *Peter makes a Peradventure of the Forgiveness of Simon Magus Thought, Act, 8. 22. Pray God, if perhaps the Thought of thine Heart may be forgiven thee.* True that was a more deliberate approved Thought, but an exercised Soul, will manytimes make a Peradventure to itself, of the Forgiveness of a more imperfect and rejected Thought.

I would not grieve such, but for others, let me ask you, Do ye not know that God is a *Jealous God*. Jealously amongst Men imports an Aptness to suspect an Injury. A Husband is jealous, when he is apt to suspect his Wife's Want of Love or Loyalty to him, upon small Circumstances, without evident Ground so to do. And withal it imports Indignation against the smallest Ground of Suspicion

on, this it cannot endure, viz. any Thing that looks like an Inclination of the Heart to another. Says *Joshua*, *he cannot serve the Lord, for he is a holy God, he is a jealous God*: Chap. 24. 19. 'Tis true he hath manifested this especially in the Matters of his Worship and Institutions, according to his Threatning annexed to the second Commandment; as in the Instance of *Aaron's* two Sons, *Uzzah* and *Uziah*, and the *Bethshemites*, &c. But may we not think that God is as jealous of the Heart as of any Thing, and that he will notice every Motion of it, and will resent every disloyal Glance of the Thoughts, tho' it come not the Length of a Purpose, nay nor any Deliberation in Order to a Purpose or Resolution. Is there not more Sin in many sudden passing Thoughts, tho' rejected, than in *Uzzah's* hasty catching Hold of the Ark, or in the *Bethshemites* looking into it? Or is the Lord less jealous now than he was? Does his clearer coming under the most kindly and condescending Relations any Way abate it? Nay, they rather heighten it, tho' they may occasion some Change in his Way of resenting Injuries, and expressing his Displeasure. *Jer.* 2. 14. The Lord deals with his People now in a more Son-like Way; he chastises them as much or oftner than formerly, but not in that Manner. He will keep up his Sovereignty, even when he is wooing and suiting thy Soul; he will have thee know, that he must be *thy Lord*, and thou must *worship him*. *Psal.* 45. 11. *So shall the King greatly desire thy Beauty, for he is thy Lord, and worship thou him*. He will not have his kindest Relations diminish his Honour, nor wear out our inward Aw and Fear, least an unsuitable Frame or any unholy Motion of Heart, should provoke his jealous Eye. 'Tis a remarkable Word, *Deut.* 28. 58. He will have his People *Fear this glorious and fearful Name, the Lord thy God*. It may be ye think, *thy God*, a sweet Name and a kindly

kindly; ay but he glories in it, and so mayest thou, and yet it ought also to be a fearful Name. And truly a conscientious Care to prevent the very first Stirrings of Sin in the Heart, is the most genuine Fruit, and the most satisfying Evidence of this Fear, and of our Covenant State; (other Things may influence and incline us to oppose Sin in its further Proceedings;) As on the other Hand, an awful Impression upon the Heart, of God as God, and as our God, is of great Efficacy to keep out sinful Imaginations. It will make the Soul not only tremble at yielding to such a Sin, as Joseph was solicited to, but even shrink at the first Touch of the smallest Temptation. And this leads to another Direction.

3. Endeavour to keep thy Heart in a holy tender, heavenly and lively Frame. There is a Connection betwixt Mortification and positive Holiness. What's the Reason that Temptations and Suggestions from Satan do at the first excite some sinful Motions in the Heart? The fundamental Reason is, our remaining Corruption that they work upon; but the nearest Reason is an ill Frame. When Satan finds us as dry Tinder, he strikes Fire, and every Spark catches and kindles. (1.) then, maintain a tender Frame, and this will make thee feeling and sensible of every inordinate Motion of the Heart, it will grate upon the Conscience, and thou wilt be loath by these to grieve the Spirit, as well as by consenting to or acting of them, to quench or resist the Spirit. For, as the Eye is hurt by the smallest Dust or Smoke, and if it were aware would shut itself against them, so is it with a tender Conscience; and if any Dust has got into the Eye, it is not at ease, till it has wept it out, or till it be wiped out, so is it also with the Man who has true Tenderness of Heart. (2.) Maintain a lively spiritual Frame let thy Heart be always bending and working towards God, stir up holy Thoughts and Affections; and let thy Soul

Soul be filled with these, and there will be no Room for Sin to get in. Do ye not find that sometimes when the Heart is strongly carried out to God, that sinful Imaginations dar scarce present themselves; for as we use to say, that Liveliness in Duties is the Way to prevent wandering Thoughts in them, and that Birds will not light upon burning Sacrifices; so it is in this Case: But when the Heart is dead, and cold, and empty, and idle; then Satan and indwelling Sin, take their Opportunity and fill it, and busie it, he comes and Warms it, and kindles Fire in it. When therefore any Thing is offered to thy Eye, or thy Ear, or thy Taste, or thy Thought, that may excite any Inordinacy in thy Heart, or in the least Measure occasion thy Corruption to stir, antidote thy Heart, and prepossess it with some gracious Acts. Let the Understanding, the Heart, the Affections, the Memory, yea thy Senses and outward Man be filled with the Fullness of God; then shall Sin be someway out of Doors, ye shall not fulfil the Lusts of the Flesh, yea there shall be no Room for the Lustings of the Flesh. If thy Soul be exercised in holy Meditations and Affections, and thy Hand be much in heavenly Work, if thou converse in Heaven, and live near God, and dwell on High, were thy Soul always upon the Wing and flying Heavenward, and were God every Way thy *All*; Satan durst not offer to force thee in Presence of thy Lord and Husband, Satan shall not have such Access to thee; and this poor World, and it's gilded Nothings, should not work upon thee; and if the Body of Death should stir, you might with the more Ease (at least) beat it down. When the Soul is as it were in God's Presence always, Satan will not venture so to force it, as it were, *Eph.* 7. 8. Yea the Body of Sin itself would shrink into a Corner: When the Virtue received from the Loadstone is worn off, the Needle wavers hither and thither, but when new touched

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it bends steadily northward: So it is with the Soul that's under fresh Influences, and that's near God.

But Secondly, How shall we do with these first Motions of Sin? How shall we deal with them in their first Attempts upon us? *Answ.* 1. If any Sin begin to stir in thy Imagination or Mind, look well it get not into thy Heart or Affections, for that will instantly weaken thy Judgment. 2. If thou wouldst keep thine own Vineyard well, pluck up every Weed as soon as it appears, else it will quickly be overgrown; as soon as thou feels Sin stir, let thy Heart recoil and start back with Abhorrence. Indeed Sin is so often stirring, that thou may possibly weary to be always watching and warring with it, and the Heart does so easily and natively move that Way, that it may possibly be a Pain to thee to oppose it; therefore thou must be armed with a great deal of Resolution not to hear the Pleadings of the Flesh, nor to parly with a Temptation; and know that when ever Sin stirs in thee, thou art under an actual Temptation to more Sin. 3. Protest and bear Witness against every Motion of Sin in thee, enter thy Dissent from it, and tho' this cannot absolve thee in the Court of strict Justice, yet the Court of Grace shall acquit thee. This was Paul's Gospel Plea, *Rom. 7. 15, 19. For that which I do, I allow not, for what I would, that I do not; but what I hate, that do I. For the Good that I would, I do not; but the Evil which I would not, that I do.* And from this he infers *Ver. 17. Now then it is no more I that do it, but Sin that dwelleth in me.* And also *Ver. 20. Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in me.* What thou dost not own, and does not consent unto, God will not charge upon thee, so as to condemn thee: (even as what thou hast consented to, if thou hast retracted it by Repentance, he will not bring it in, in Judgment against thee.) I do not mean as if there were

were no Need of Repentance for these, for thou cannot sincerely protest against them, if thy Heart be not penitent for them. ('Tis one of the loose Doctrines of the Times, that for lesser Sins there is a Pardon in Course, and that there needs no Repentance.) And if thou hast wilfully betrayed thy self into such Occasions, as drew forth these Acts of Sin, these first Stirrings of Corruption; thy subsequent Dissent and crushing them, will not serve without more particular and solemn Repentance. I mean therefore, such Motions of Sin, as are excited by the Suddenness and Subtily of Temptations, and such as are the natural and necessary Effects of the Body of Sin, and the hourly Breathings of it: If thou with Tears protest against them, God will not charge them on thee. Yet finally, every Dissent from or Dislike of them, will not discharge from the Sin of them; some may dislike them for their Tendency, and others as they are troublesome: But I mean, a Dislike of them for themselves, and protesting against them, as provoking God, and polluting the Soul.

4. Ejaculatory Prayer (as it is called) is a notable Expedient for crushing the first Motions of Sin. We formerly commended secret Prayer for the Mortification of predominant Lust; but it is impossible one can have Opportunity for solemn Addresses to God, every Time they find Corruption stirring in them: These sudden Motions of Sin must have some speedier Cure, they may be opposed and smothered by sudden Ejaculations and Desires sent up to Heaven, which no Circumstances as to Time, Place or Business need to hinder; they may be in a Prisoner before his Judge, in a Courtier when he is standing before his Prince, *Neh. 2. 4.* These Breathings of the Spirit must extinguish the Breathings of Sin. This Way of Praying is more especially necessary. (1.) When thou hast no Opportunity of retiring in Secret, so that thou

thou needs not say, thou wants Time or Place; tho' I fear some do without Necessity restrain private Prayer, under the Pretext of this. (2.) When there is a good Motion started in the Heart, that it may be cherished, that a good Purpose may be kept in thy Heart for ever. (3.) Upon every Change of thy Company, and upon lesser Change of what Business thou art about; when thou goest out, and comest in, when thou comest from Company to Solitariness, &c. *contra*: When thou visits thy Friend, reproves or advises him, yea whenever thou openest thy Mouth in Company; or ever thou resolve on or promise any Thing, tho' it seem small and nothing disputable. Many such Occasions might be instanced. But (4.) That which is to our Purpose is, when any Spark of a Temptation comes in, when habitual Corruption begins to stir, when any corrupt Affection does in the least begin to take Fire; this is a good Way to quench it. This the godly Man finds true in frequent Experience. But if this doth not, then get into thy secret Chamber, this is an honest Errand to the Throne of Grace; cast thy self down at his Feet, and tell him, That if he will trample upon thee, let him do it, thou wilt lay thy Hand upon thy Mouth, but let not thine Enemy and mine oppress me, and tread me under. Lord, I would not sin against thee, but thou seeest how I am oppressed, O undertake for me, Lord, I rather die at thy Foot, than live as Satan and my corrupt Heart would have me. Worm *Jacob*, that prevailed with him, did not wrestle upon an honest Account than this is. If thus thou betake thy self to him, thy *Bow shall abide in Strength*, and thou shalt find him to be *strong and mighty in Battel*, Ps. 24. 7, 8. *In the Secret of his Tabernacle, in his Pavilion shall he hide thee, and set thee as upon a Rock*, Psal. 27. 5. O do not yield to Satan, nor to indwelling Sin, for it may be ere ye rise off your Knees ye shall have Help, (to allude to 1 Sam. 11.

9. I am sure he is *Faithful who hath promised*, &c. and never any that took his appointed Method, that were overcome by a Temptation. 1 Pet. 5. 7. *Casting all your Care upon him, for he careth for you.*

5. Take the Method prescribed in the Text, ye cannot rightly mortify Sin in its Rise or after some Progress, ye cannot mortify Original Sin, nor your predominant Lusts, nay, nor the first Motions of Sin, *but through the Spirit*. Gal. 5. 16. *If ye walk in the Spirit, ye shall not fulfil the Lusts of the Flesh*: Sin shall neither conceive nor bring forth. Now in the Beginning I told you, that by the Spirit, we may understand the *Graces of the Spirit*, by the Actings of which Mortification is carried on. But 2. And more especially *the Holy Spirit*, by whose immediate Efficacy Sin is mortified.

For the Former, I did already commend the cherishing of Grace in the Heart, in order to the Mortification of Original Sin and habitual Lusts, and also did mention it as necessary to the Mortification of predominant Lusts; that one should endeavour to grow especially in, and to cherish that Grace, which is most directly opposite to that Sin: If it be Pride, set thy self especially to study Humility; if Worldliness, heavenly Mindedness; if Passion, Meekness. Look what Sin is most advantaged by your natural Temper, (for ordinarily that is the Predominant,) and set your self especially against that, else it will mar the Lustre of any Grace or Excellency may be in thee, and it will keep thee a Dwarf in Religion all thy Days, and like *Reuben*, thou shalt never excel. Indeed a little Grace, when any Way advantaged by Education or the natural Disposition, will go far; and this makes it hard to judge of the comparative Degree (at least) of other Mens Graces, and oft-times makes Men misjudge themselves, or think too highly of themselves: But when Grace is to row against Wind and Tide both, it had need to be

be strong, when original Corruption is so and so advantaged in any of its particular Members.

But as to our present Purpose, (1.) When any Corruption begins to stir in you, if ye would through the Spirit (in this Sense) mortify it, put thy Heart instantly upon the Acting of that Grace which is most opposite thereto. So the *Psalmist*, *At what Time I am afraid, I will trust in thee*. Correct carnal Fear, by Hope and holy Confidence in God. If inordinate worldly Sorrow be stirring, labour to beat out of thy Heart some Spark of spiritual Joy; if thy Wants or Losses begin to afflict thee, endeavour to unlock the Cabinet where the Jewels and Treasure lies, come study and behold an *All-sufficient God*, and an *All in all Christ*; see if thou missest House or Land, Son or Daughter, Brother or Sister here. If thy Heart be inclining to run out in carnal frolick Mirth, let deep and serious Reflections on the Sufferings of Christ, without which a sinful Thought could not have been pardoned; on a dying Hour, and the last Trumpet, and following Judgment, give Check to it: If Pride begin to stir, go and abase thy self; thus Sin shall be a Loser by every Attempt it makes.

2. If thou cannot come this length if thy Heart and Affections will run out so and so, then endeavour to alter the Objects of them, turn the Stream a little aside into another Channel, if it will not run in a contrary Way; and by this Means thou shalt also mortify them: If thou find thy Heart inclining to Passion at others, turn it to an holy Indignation against Sin; if inclined to Sorrow upon any worldly Account, endeavour to turn it into Sorrow for Sin, or for the Afflictions and Sufferings of the People of God; let these have their Due, and thou wilt not have many Tears to spare for other Things. If thy Heart be inclining to exceed in frolick Mirth, endeavour to get thy Mirth and Joy to un-

in another Channel, to turn it into holy Joy in God, in Christ, in his Goodness o thee, and to his People. Indeed there may be much Deceit in this, that thou had need to guard against. For, as a good Disposition sometimes passes for a sanctified Nature, so do these for sanctified Acts and Affections: And as the Former, when advantaged with Grace goes far, so these high Affections when tinged with Grace, pass for high spiritual Motions of the Soul. Many under Affliction mistake their carnal Sorrow for spiritual Sorrow, and others mistake their natural or occasional Cheerfulness for spiritual Joy: And the Reason is, because they judge of these Acts only by the Objects which they thought last upon. As for Instance, may be one under great Sorrow, intermingles with other Things some Thoughts of Sin, and then he thinks his Sorrow to be godly Sorrow: Or when in a cheerful Frame, or in some good Mood, (as ye call it) he intermingles some Thoughts of God, of Christ, of Heaven, and then it passes for heavenly Joy. Nothing is more ordinary than this: a pregnant Instance of it we may have in the publick Praises of our Formalists, who having by Organs and musical Instruments, excited in themselves some natural Affections, put to (may be) some Thoughts of God, and of the joys of Heaven, and thus these natural Motions of their Heart, that are excited by meer natural Causes, and their own Endeavours, pass current for high sublimed Affections; and this is all the Holiness, and Heaven too, of some. But here lies the Deceit, Men look only to the immediate casual Object of their Acts, and not at all to the Principle of them, nay, nor to the Object that did first excite these Acts, viz. some outward Loss, or some outward Good, I mean ordinarily. When therefore ye turn natural or worldly Sorrow into spiritual, (and so with Joy) ye must look well that there

be a Change, not of the Object only, but in the very Nature of the Acts or Affections; for the Object alone is not enough to specify an Action, a meer Change of the Object, will not render a natural Affection or Passion, spiritual. There may be much natural carnal Joy in a spiritual supernatural Object, as *Heb. 6. 4.* Even as there may be a spiritual Joy when the immediate Object is natural; and so of other Affections.

If you object the Difficulty of this, and ask what Advantage one has by following this Direction. I Answer, (1.) Ye have the Advantage of being diverted from sinful Objects, and from inordinate Motions towards lawful outward Objects. (2.) Ye have this Advantage, that when the Affections are lively, they move with a greater Facility toward spiritual Objects, tho' indeed this contributes nothing to their Spirituality. Sin and Grace they are seated in the same Powers and Faculties of the Soul, and when Sin commands, the more lively these Powers and Faculties be, the more are the Actings of Sin advanced; and so it is also when Grace is uppermost, whether in the Understanding, or the Will, or the Affections. As on the other Hand, when the natural Vigour of the Soul, especially of the Affections, is gone, or any Way obstructed, the Actings of Grace in them are not so sensible, and seem low and faint. Hence many aged Persons and others, are apt to conclude hardly against themselves, at least to apprehend a Decay of Grace, when there is none. Therefore, when ye find any of these vigorous and fresh, let Grace set them on the Work; and if there be any particular Affection more lively and stirring than another, heavenly Wisdom directs us to see that that be well employed, and if it be in the Hand or Possession of Sin, to redeem and rescue it unto its proper Use, whatever Principle or Object did first move, excite and draw it forth. The

Powers of the Soul and all their Operations, are capable of Good or Evil, as they are used, as a strong Castle or a sharp Sword may be well or ill used; yea suppose an usurping Enemy helped to fortify the Castle or sharpen the Sword, if they can be taken from him, they may be used to the more Advantage against him.

Now Secondly, I told you, that by *the Spirit* in the Text, was especially to be understood 'the *Holy Spirit*, by whose special Assistance Sin is mortified in the Believer: *If ye through the Spirit do mortify the Deeds of the Body, ye shall live.* Set about this with the Spirit's Aid, and in a Compliance with the Methods of the Spirit: Which imports, I. Our own Impotence: Never think to mortify any Sin in thy own Strength; how small a Temptation will overturn us, when we stand upon our own Legs; and how strong Temptations and inward Lustings are we helped to withstand and mortify, when we engage the Spirit's Assistance. 2. It imports the Ineffectualness of meer rational or moral Considerations, Motives and Means to mortify Sin: the Consideration of the Turpitude and Infamy of Sin, of its debasing our Nature, of that Distraction and Disorder that inordinate Passions and Affections bred in the Soul, the Weakness and Transitoriness of Creature-Conforts, the Impossibility to recover our Loss by inordinate Grief, &c. These may restrain or refine Sin, or change the Channel it runs in, but can never mortify it. Nay nor, 3. Will any Means of God's Appointment do it without the Spirit; neither Meditation of Death nor Judgment, nor of the Death and Sufferings of Christ, nor will Prayer or Word, Promises or Threatnings, or Sacraments or Afflictions, if separated from the Spirit's Influences and Assistances. This is so sadly verified every Day, that I need not prove it. They that want the Spirit, cannot mortify

mortify one Sin; and they that improve not an indwelling Spirit. cannot by other Means mortify Sin.

If any Object, That Sin doth grieve, and vex, and quench the Spirit, and provoke him to withdraw; how then doth the Spirit mortify Sin in us? I answer, 'Tis true that even the Sins of the Godly do grieve and some Way *quench the Spirit*: But what Sins are these or how do Men *quench the Spirit*? It is by their opposing the Spirit's sanctifying and mortifying Operations. I grant this may be done by opposing his witnessing and comforting Work, but mostly the Former, which is the chief Work of the Spirit. 2. The Godly do never so grieve the Spirit, as to provoke him altogether to leave them. *Pf. 51. II. Cast me not away from thy Presence, take not thy holy Spirit from me.* There remain some Motions and Assistances of the Spirit, which if hearkened to and improved, may recover the Soul again, and bring back more plentiful and greater Assistances of the Spirit. 3. When Sin is not allowed, the Spirit is not grieved, so as to withdraw or suspend his Operations. *First* then, Beware of marring the Spirit's Work. *Secondly*, Learn to comply and actively to co-operate with the Spirit in all the Methods and Ways whereby he destroys Sin.

For the *First*, 1. *Resist not the Spirit*, else the Bonds of your Sin shall be made strong, *Where the Spirit of the Lord is, there is Liberty.* 2 Cor. 3. 16. This is not a Liberty of Speech only nor mainly, he works out our Freedom and Adoption, but when he is resisted or opposed, he brings under Bondage to fear, (for both these *Rom. 8. 15, 16.* are the Effects of the same Holy Spirit) and brings Adoption under Debate again, *Jer. 3. 19. But I said, how shall I put thee among the Children, and give thee a pleasant Land, a goodly Heritage of the Hosts of Nations? And I said, Thou shalt call me, my Father, and shalt not turn away from me. (I.)* O do not

counteract nor counterwork the Spirit. When he discovers Sin, do not ye shut your Eyes, or wink hard to hold out the Light. Some will not know Sin, because they have no Mind to leave it, much less to mortify it; they put out the Candle, that they may sin the more freely. Such Ignorance does highly aggravate Guilt. How many defend their Ignorance of Truths and Duties, Errors and Sins, against the Spirit of God: And thus for some base Lust, sell Truth and Holiness, which are glorious Beams of God; and at the highest Rate and Peril, make a Conquest of Error or Sin, which are the Excrements of the Devil and of Hell. O to what a Height of Sin in this Particular have many arrived at, who in stead of complying with what Light and Convictions the Spirit does minister to them, will have the Spirit comply with their Darkeness, cheir Sins and their Errors; when Men study the Scriptures to seek a Cover for them, or get to themselves Teachers after their own Lust, after the Manner of *Ahab*, as ordinarily great Men especially do their Ministers and Chaplains. Thus Men would make the Spirit of God of their Mind, and to approve Sin, and thus father Sin upon God. How many also do with the the Spirit within, as they do with the Spirit in his Ministers, and as the *Jews* did with *Jeremiah*, Chap. 44. They seek Light, but are determined in their Mind, only they would have the Spirit serve their Turn. (2.) Do not oppose the Spirit when drawing the Heart off Sin, when ingaging and raising Purposes in the Heart against Sin, or when arming the Passions against it: As many do, who thereby render outward Helps for Mortification, and also the inward Workings of the Spirit, powerless and ineffectual; and thus when God would heal them, they discover their Iniquity as *Ephraim*; and as those do, who not only call evil good, and good evil, but draw Iniquity with Cart-Ropes, who the more they are striven with

with, the more they stretch themselves forth to Sin. This is ordinary with the Unregenerate.

But *2dly*, Do not grieve the Spirit, (this is more common to the Godly.) Now you grieve the Spirit, (1.) When ye covet his Comforts more than his sanctifying Operations, and his killing of Sin in you. 'Tis worse to be under the Power of Sin, than to be under Terrors for Sin. (2.) We grieve the Spirit by every Act of Sin, by the least Indulgence to Sin. The very first Motions of Sin, they are Lustings against the Spirit, and the further they proceed, the more they grieve the Spirit, if they be delighted in or consented to, which is the Conception of Sin, much more if they be brought forth. And amongst Sins, the more spiritual any Sin be, the more it grieves the Holy Spirit, as leaving upon the Soul the Character and Resemblance of the Contrary ill Spirit, as for Instance, Pride; and the more spiritual Pride be, and the more excellent the Object of it be, the more provoking it is. Tho' indeed in some Respect sensual Pleasures and bodily Sin may be said to grieve the Spirit more, in as much as they not only defile his Temple, but also pollute the Soul (which should be the *inner Temple*, and therefore kept more holy) with sensual Affections, which alienate the Soul from the Lord, and which also weaken the Soul, *Hos. 4. 11. Whoredoom, and Wine, and new Wine, take away the Heart.* Hence see the Opposition, *Eph. 5. 18. And be not drunk with Wine wherein is Excess, but be filled with the Spirit, Jude. 19.--- sensual, not having the Spirit.* And which are a real Service and proper Tribute to the Flesh, whereas we are *Debtors only to the Spirit*, *Rom 8. 12.* And it cannot but exceedingly grieve the Spirit, when we pay our liveliest Affections as Tribute to his great Enemy in us.

For the *Second* Direction mentioned, *viz* Compliance and Cooperation with the Spirit; ye must not think that the

he gives the Alarm or the Signal for Battel ; hastily buckle on thy Armour, and thou shalt prevail. But if any Temptation mee thee all alone, thou art weak as Water ; or had thou been as strong as *Samson*, if thy Locks be shaven, and the Spirit be gone, thou wilt be as other Men, any Cords will now bind thee, Satan will put out thine Eyes, and make thee grind in his Mill.

But more particularly I told you, the Spirit's first Work in Reference to the Mortification of any Sin, was a particular Conviction of it: Therefore thy first Care must be to welcome and intertain Convictions of Sin. Take heed of holding out or smothering divine Light : None so hardened in Sin, as such who have opposed most the Spirit's Light : There is more Hope of a Man that hath only natural Light, than of him that hath opposed much divine Light, and in such God often puts out natural Light ; when Men refuse the greater Light, the Lord blows out the lesser : if they will not see with the Sun, he often blows out their Candle, the Gospel *Maranatha* extinguishes it. Hence some that have been once inlightned, turn prodigiously prophane ; and Sin is never so secure nor strong, than where it has repelled and outstriven most Convictions. And alas, is not the godly Man's faint Assent to and Compliance with the Spirit's Light, when convincing of Sin in them, the Reason of many a disconsolate Hour. For when Satan comes to question our State and the Truth of our Grace, we run to a Trial with it, and often can find nothing to repel Satan's Allegations with, we can see nothing but Sins set in Order before us ; these stare us in the Face, especially our injurious Dealing with the holy Spirit of God. And is it any Wonder, that when we comply not with the Spirit's Light discovering Sin in us, that he deny Light to let see Grace in us ; and without his Light we cannot make a clear and comfortable Judgment of our State. If we comply not with his convincing
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the Spirit will mortify Sin when you are asleep, or without your own Endeavours, much less when you are actually indulging and giving Scope to it: *If ye through the Spirit do mortify the Deeds of the Flesh, &c.* But e're I press this more particularly, let me exhort you to endeavour as much as in you lies, to keep your Souls in such a Frame as is fit for the holy Spirit to work upon, a humble, meek, ductile Frame of Spirit. The best Frame will not enable to mortify any Sin; but when the Lord finds the Soul in a good Frame, he works suitably upon it, *Psal. 27. 14. Wait on the Lord, be of good Courage, and he shall strengthen thine Heart; wait, I say, on the Lord.* But when there is nothing to work upon, or when the Heart is like damp Tinder, either heavenly Sparks are withheld, or they die out.

And when the Spirit does his Part, then be true to yours; when thou art conflicting with Sin, and the Spirit comes in and takes thy Part against it, if thou can improve it, happy thou; but O sin not away such blessed Assistance. May be thou findest not much of it at first, for he uses to try us with a little, e're he trusts us with much, and as we refuse or close in with his first Offers, so does deny or afford further Assistance; he gives a little to make Way for more. Now the prejudiced Soul discerning that such a Motion is levelled at its beloved Lust, which is its Life, and foreseeing the Difficulty and Pain of Mortification, does reject the Motion, and refuse this Assistance, even as some Wretches, (says one) mar their Conceptions, to prevent the Pain and Inconveniences of Child-bearing. But O, do not hold out these Messengers, nor murder these Births of the Spirit, that would assist thee in the killing and mortifying thy Sin. O hide not and plead not for thine Enemy, when the Spirit comes to avenge thee on it, for all the Injuries it has done thee; go not forth against it in thy own Strength, nor yet refuse to follow him, when he

and reprov^g Light, we shall not have his comfort^g Light. And its upon this Account that many poor Souls under Trouble and Exercise, are not able to discern any gracious Fruits of the Spirit in themselves, but their Eyes are held poring upon the Fruits of the Flesh, upon those Sins especially whereby they have most grieved the Spirit. When the Spirit says to the Soul, as *Reuben* did to his Brethren in their Strait, *Spake I not unto you, saying, Do not Sin against the Child, and ye would not hear, &c.* You are now in Trouble and under Terrors, but did not I tell you, did not I admonish you? The Spirit helps our Spirits to repeat the good Motions, and the charming Arguments that we repelled. And be sure Satan will not fail to act his Part at such a Time.

O say not to the Clouds, Drop not; and to the Winds, Blow not; and to the Seers, see not; and to the Prophets, Prophecy not; and to the Spirit, Convince not, Reprove not, Redargue not; for the Spirit not only admonishes Men of Sin, but argues with them, as the Word imports, *John 16. 8. And when he is come, he will convince the World of Sin.* But some either listen not, or else endeavour to answer the Spirit's Arguments, or to oppose carnal Reasons to them.

But if thou would through the Spirit mortify any Sin, cast open thy Doors and Windows to the Spirit's Light. The Spirit often darts in Beams of tormenting Light, whether Men will or not; but he does not mortify Sin, whether Men will or not. O be thankful for heavenly Light, put thy Finger now upon thy Sin, and hold it there. May be thou hast formerly known such a Thing to be a Sin, but now thou hast an Opportunity to know the exceeding Sinfulness of it. And truly the Spirit's Light does leave that Impression of the Sinfulness of Sin, (as the first Effect of it;) which if lost once, is not easily recovered again. And if this Impression upon the Mind be

be lost or lessened ; it will be so with any Effect left, or Impression the Spirit made upon the Heart or Affections, or any further Endeavours to mortify Sin.

2. Comply with the Spirit of God when he begins to affect the Heart with godly Sorrow for Sin. *Zech. 12. 10.* 'And I will pour upon the House of *David* and upon the 'Inhabitants of *Jerusalem*, the Spirit of Grace and of Supplication, and they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his first Born'. The first kindly Effect of a thorow Conviction and of a right Sense of the Sinfulness of Sin, is Sorrow ; the Conviction of the Righteousness of God, and of the Guilt of Sin, breeds Fear ; the Convictions of the Holiness of God and of the Vileness of Sin breeds a holy Shame ; the Convictions of the Graciousness of God in Christ, and of the Injuriousness of Sin to the Grace of God in Christ, breeds godly Sorrow, according to that Passage, *Zech. 12. 10, 11.* Where this Sorrow is mentioned as the first eminent and sensible Fruit of the pouring out of the Spirit. Obeware ye lose not that first Impression, that a thorow Sight of Sin makes, thy smiting and hammering upon thy Heart will not recover it. And according to your Measure of this Sorrow, so may ye judge what Measure of the Spirit ye have. You who are whole and unbroken, you have none of the Spirit, and its a Sign the Body of Death is whole and sound. I do not mean you who, may be, cannot mourn ; deep Sorrow sometimes causes deep Thoughts of Heart, when less Sorrow will have more Fears. Therefore look ye miss not the proper and kindly Effect of right Convictions. Let not the Spirit's Work stop here ; some leap over this Step, they are moved by some convincing Work of the Spirit to forsake and relinquish Sin ; but Sin cannot be mortified 'till the Heart be embittered against it.

it. The Spirit affects the Heart with a Sense of Sins Accession to Christ's Death, and puts the Soul to seek a Revenge, and nothing but the Death of Sin will satisfy it, O cherish godly Sorrow, if ye would mortify Sin. Think it not a legal Frame, when the Spirit moves thee to go alone, and makes Company and Business burdensome to thee, and begins to melt thy Heart; take hold of the Opportunity, thou knowest not the Meaning of the Spirit. When there is some Sorrow seeking Vent, fall thou to pump it out. Yet think not that Tears will drown Sin, they sometimes feed it and make it more fruitful; but where they flow from a broken Heart, they tend to the Death of Sin.

3. When the Spirit moves thy Heart against Sin, and excites Hatred, Distaste and Indignation against Sin, and stirs up thy Anger against it; blow upon the Coal. Some let not the Sun go down upon their Anger at it; such are not true to the Spirit of God; his Controversy with Sin is like that with *Amalek*, for ever. Where the Spirit is lusting against the Flesh, and the Flesh against the Spirit, join then with the Spirit; now thou hast an Advantage against Sin, which if thou improves, may tend more to the Death of Sin, than many Months and Years of thy single Endeavours, or fruitless formal Complaints; pursue the Advantage thou hast, and press hard upon Sin. The new Nature in thee cannot bear Sin; and when its weak, and the Spirit comes in to its Assistance how glad should thou be, and how welcome should this Aid be. When the Spirit discovers Sin, excites the Heart and Affections too against it, if ye will now awake yourselves, as the Psalmist when his Heart is fixed, and when he has awakened his Tongue and his Harp, *Psal. 57. 8. I myself also will awake*; ye may cut the Sinews of your predominant Sin: But if ye shrink back and comply no further with the Spirit, than your carnal Ease or Interest will admit,

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you cannot but look for the withdrawing of the Spirit, and the Prevalency of some evil Spirit. And suppose you only resisted the Spirit in some Things, you cannot but think it righteous that he should not afford you his Assistance in other Things, but leave you to your own Lusts, and to the Swing of your own Hearts.

When the Spirit then does animate thee against any Sin, hath bended thy Heart, and raised or corroborated holy Resolutions against it; maintain them, (for the Heart is naturally like a miscarrying Womb) pray as 1 Chron. 29. 18. *O Lord God of Abraham, Isaac and of Israel our Fathers, keep this for ever in the Imagination of the Thoughts of the Heart of thy People, and prepare their Heart unto thee.* And fall instantly on the mortifying that Sin: Holy Endeavours strengthen holy Purposes, and if these be vigorous and strong, thou mayst now get over the Difficulty that used to hinder the Mortification of that Sin; and may hinder it hereafter, if through Delays or Neglect of present Endeavours, you let your Purpose cool or flaken: Whereas probably if this Difficulty be overcome thy Conquest of Sin may ever after go better on. But do not think that when you are aided by the Spirit, you shall meet with no Difficulties, or that because of Sins vigorous Opposition you are not influenced or aided by the Spirit: there is no War without Trouble, and Difficulty, and Danger. The Spirit does not altogether remove Difficulties, the lusting of the Spirit does not extinguish the lusting of the Flesh, yea the Spirit may be stirring the Heart, even when the Flesh is prevailing; the Groans of a holy Sou', even when overcome by Sin, are from the Spirit. But 'tis the Spirit's Work to help over these Difficulties, which were otherwise insuperable; and this he will do, if there be no Failure on our Part. But ah! the Spirit's Aid meets with such Opposition and Reluctancy from the Soul, in so far as it is unrenewed, that neither spiritual Purposes nor Endeavours

deavours can be maintained and kept up, without striving and earnest contending on our Part, and this must be done maugre our Fate, Humour and the mighty Opposition of the Body of Death. He that would not be worsted by Sin, must *ayonizai*, Luke 13. 24. strive as in an Agony. There is no driving with other Things that will put the Soul in an Agony, let aside Sin, there's no Difficulty beside this considerable in the Way to Heaven, see Heb. 12. 4. *Ye have not yet resisted unto Blood, striving against Sin.* The Power of Sin will put a sensible Soul in an Agony, as well as the Guilt of it. Paul seems acquainted with it, Rom. 7. 24. *O wretched Man that I am, who shall deliver me from the Body of this Death.* And no doubt he had much of the Spirit, even when he thus cried out. Do not thou expect such Assistance from the Spirit, as will kill thy Corruption at one Stroke. The truer thou art to thy Help, the more thou shalt have; and the more the Spirit does, the more thou must do.

4. When the Spirit, who is a Spirit of Supplication, does strongly influence thy Heart in Prayer, improve it to the Mortification of Sin. For the Necessity and Usefulness of Prayer in Reference to Mortification, I spoke already; and now urge the Improvement of the Spirit's Assistance in Prayer, as one of these Ways whereby through the Spirit we are to mortify Sin. And in order to this, whatever Measure of the Spirit's Aid and Assistance thou has, let thy Prayer be chiefly levelled against Sin, and that not only nor mostly against the Guilt of Sin, but especially against the Power of Sin. Nature may raise the Desires of Freedom from Guilt high, which may be mistaken for the Influence of the Spirit. It is true that natural Self-love may also draw out strong Desires of Freedom from the Power of Sin, as their Passions and corrupt contradictory Lusts and Affections do molest and trouble them, but especially as they know them to be incon-

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sistent with any well grounded Hope of Heaven. As for unregenerate Mens usual formal Petitions for Deliverance from Temptations, and from the Power of their Sins, there is ordinarily not so much as moral Sincerity in them, (even when that may be in their Prayers for Pardon,) they really would not that God should hear them, and are sometimes afraid he should; so that what *Augustine* confesses of himself before his Conversion, is indeed a common Case.

But to return, When the Spirit makes Intercession in thee, helps thee to make Intercession *with Groans which cannot be uttered*, let these Groans be against Sin, rather than for divine Comforts, groan rather for Redemption from Sin, than from any other Misery. Do you *pray as our Saviour* with the Spirit, as the Apostle beseeches the Romans, for the Love of the Spirit to do with him, *Rom. 8. 26.* We render it, *Strive together.* The Spirit makes Intercession with Groans, as if he were in an Agony. O for the Love of the Spirit strive together with him in your Prayers to God. And when the Spirit gives greater enlargement, and mightily draws out the Heart in Prayer, know that then the Lord is saying to the Soul, as it were, What is thy Request? Thou hast now got the King's Ear, then let thy Request be the Death of thy Sins; and amongst all thy Sins, especially that he would give thee the Head of thy greatest Lust, that has most dishonoured God, and done thee most Mischief, that has often left thee wounded and groaning: Now thou hast an Opportunity to be rid of it and avenged on it, pursue thy Advantage, and return not from the Pursuit, till thou hast divided the Spoil: Thou mayst now get more Ground of Sin than by many Years praying against it in thine own Spirit; when your Prayer is *deus in preces*, as the Word is *Jam. 5. 16.* that is, full of the Holy Ghost, or a Prayer wherein the Spirit puts forth his Power and

Energy, and sets the whole Soul on Work; *ἐνεργουμένη*, signifies one possessed with and acted by a Spirit. If it do not instantly kill Sin, and deliver thee from such a Corruption, yet it avails much to the Death of it; and if continued in, thy Sin shall not so far prevail as to mar thy Acceptance with God, or Communion with him, or darken thy Evidence for Heaven.

5. If ye would by the Spirit mortify Sin, comply with the Breathings and Influences of the Spirit in Ordinances, in the Word and Sacrament; this were the Way (says one) to make Ordinances, and the Times also, glorious. The Apostle useth the Dwelling of Christ, and of the Word in us, promiscuously. Men grieve the Spirit when they despise the Word, or any Helps that God has given them. *Isa. 7. 13. Hear now, ye House of David, is it a small Thing for you to weary Men, but will ye weary my God also?* The Breathings and Influences of the Spirit, are the Means whereby the Spirit discovers Sin, purges it away, or kills it, *Psal. 119. 9. Wherewith shall a young Man cleanse his Way? By taking Heed thereto according to thy Word. Psal. 107. 20. He sent his Word and healed them. John 15. 3. Now ye are clean through the Word which I have spoken unto you, John 17. 17. Sanctify them through thy Truth, thy Word is Truth. Heb. 4. 12. For the Word of God is quick and powerful, sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart.* Render them not Powerless to your Souls, by letting the Impressions the Spirit has made by them wear out. Has the Lord by his Word and Spirit discovered Sin to you? Fix your Thoughts upon it, and pry more and more into the Sinfulness of it, muse upon it till your Heart shall be hot within you, and till your Heart be fired with Anger, indignati-

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dignation and Zeal against it : And when the Word makes *your Heart burn within you*, blow upon the Coal, that it die not out again, ye must *use it upon*. The Spirit sometimes wounds the Soul for Sin, and makes some Word, like an Arrow, pierce and stick ; but Sinners pluck it out again, and lick their Wounds whole again, Sin puts the Soul between the Stroke and it : Whereas when the Spirit by the Word smites, we should expose Sin to it, and be content to have it not only discovered, but beaten and left dead upon the Place. Be content to find the Word as a *two edged Sword*, and love these best in whose Mouth is the sharpest Sword, and hold up thy Sins to its Strokes, when they are found out ; be content that the Word be as a corrosive Plaister to thee, and keep it close upon the sore Place.

O how many have their Judgments inlightned by the Spirit in Ordinances ; but they imprison Light, imprison Truths, and suffer not the Power of them to reach their Hearts and Affections. True, some find also their Hearts shaken and troubled for Sin, and Resolutions raised against it ; yet it is not mortified, all miscarries ; and why ? Truly, because in some these have no Root ; and for others that are truly godly, they yet take not Pains enough with their own Hearts to maintain what the Spirit by the Word has wrought in them, they labour not to drive the Nail to the Head, and to keep the Bow in bent. Sloathfulness is a slighting of the Spirit, and provokes him to withdraw ; and when the Sun is gone, Light and Heat is quickly gone. When the Spirit does by any Ordinance animate you against Sin, and fix it upon your Heart to seek the Death of any Sin ; give it no Reprival for an Hour, give not Satan Time to tempt thee, nor Sin Time to prepare some Charm to entice thee again ; let not those Things that use to choak the Word, deface and obliterate spiritual Impressions. If when the

Spirit by the Word has heated your Affections, you immerse yourselves in your Business, this like frosty Air will soon cool you; if you do unwarily meddle with it, it will quickly take off your Edge; and they are the most dangerous Colds, that come after great Heats. Hence, many not only abate their Zeal against Sin, but Sin is advanced by this Means; the Heart like the Earth, which in Winter is thawed by the Sun at Noon, freezes the harder the next Night.

6. Observe and comply with the Spirit's Motions and Methods when under Affliction, which is a special Season of the Spirit's teaching and working; Afflictions use to be Seals to God's Instruction, *Job* 33. 16. Seals give Weight and Authority to Writings. The Spirit now sets Instructions home; therefore consider what Sin thou hast most need to mortify, and what the Lord does especially aim at in afflicting thee: And in order to this, observe what his Spirit did charge most upon thee before Affliction came, and mark how the Lord follows Affliction, the Spirit uses to bear in some Sin more especially, and to make a Man's Conscience deal impartially with him; hear what that says, especially after Prayer, and when the Spirit by Afflictions does humble thee, and cause Heaviness in thee; *1 Pet.* 1. 6. Let not Sin raise up itself, for thou can never rise again, but upon its Ruins. And when the Spirit's Work tends to the stirring up of Grace, in all thy Actings of Grace, have an Eye upon the Sin that has most endangered thee, and comply with the Spirit, especially when thou art moved to the Acting of that Grace that is most contrary to thy strongest Corruption. 'Tis a Token of a sanctified Affliction, when thy Sin is discovered in its Sinfulness, when there are fixed Purposes of Heart raised against it, and when there is some notable Acting of the Grace that is most opposite to it excited.

And

And now when the Lot has fallen upon it, do not spare it, do not think to row to shore, and it alive. Do with it as the Jews did with Paul, Acts 21. 28. *They laid Hands on him, crying out, Men of Israel, Help, this is the Man that teacheth the People against the Law, and hath polluted this Holy Place.* Labour to fix your Thoughts, and Purposes, and Affections ye now have; and afterwards be often asking thy Soul, what is become of them, and deal with Sin, as then ye wished ye had ever done.

I shall in the next Place answer some *Objections* against what has been delivered. And

First, May be some see nothing in themselves that needs to be mortified, they can say as the Pharisee, Luke 18. 11. *God I thank thee, that I am not as other Men are, Extortioners, unjust, Adulterers, or even as this Publican.* Yea, can bless God that they are free not only from such gross Things as the Pharisee mentions, but even from such abominable Thoughts and Motions of Heart, and from such horrid Temptations and Suggestions, as some complain of.

Ans. I. Was it any better with the Pharisee, for his foolish Opinion of himself; but would thou see thy self as in a Glasse? See Rev. 3. 17. *Because thou sayest I am rich, and increased with Goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind and naked.* Look thou be not like a standing Pool, that has more Mud and Dirt at the Bottom, than the raging Sea: And indeed Sin is never so strong, than when it seems asleep or moves smoothly. Thou art not yet come the young Man's length, Mark 10. who, may be has outdone thee in every Thing, yet saw there was something lacking, and indeed beside Faith in Christ, there was Mortification to the World wanting. 2. How came thou by this Freedom from Sin, and so much inward

inward Quiet! Thou must be in League with Hell: Sure I am, the holiest Christians make sad Complaints of Sin within, and Temptations without, and seldom want some Exercise; but it seems you let Sin live, and Sin lets thee live. 3. 'Tis a Token that Sin has never been irritated, much less slain: We know thou art not pure by Nature, more than others; nor can Education purge out Sin, tho' it may qualify it; and we know that it cannot be mortified without much Adoe, such an Interest has it got in the Soul. But here it is, the Commandment has never come in its Spirituality and Power to thee; till then, *Paul* troubled himself as little with Sin as thou dost. Sin prevails in the Heart, yet is not grievous, because there's nothing in thee that is contrary to it, to oppose it. 'Tis but a short Way that a natural Conscience goes, it charges no Man with original Corruption, nor with the first Motions of Sin, that the Body of Sin breaths out every Moment, and which the smallest Temptation will excite; And in many, Reason and Conscience, and Affection, and all, is in Bondage to Sin, and there is nothing to resent its Proceedings, but there's a through Satisfaction with its Servitude; Sin is in them as in its proper Place, and therefore feels not heavy. 4. Thou mayst easily mistake when thou compares thy self with others, whose Corruptions some sharp Trials or strong Temptations has brought forth; there may be much more Sin at Bottom in thee. 6. Know that such as Satan has Possession of, he does not so much trouble them, he cares not how peaceably they come to Hell, he lashes few till they begin to turn out of his Road, he cares not how neat a Way they come to Hell, nor how swept and clean the House be, and how well garnished; there may be Access and Room for the more evil Spirits. And truly I think that Satan may be as careful to keep Temptations from some, least they should be discovered

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to themselves and others, as he is to multiply Temptations to others: Here the Misery of many, God bindeth them, and Satan bindeth them, and they cry not. God blinds Men, and Satan blinds Men, and they feel not; discern it not, and will not believe it. *John 9. 39, 40. And Jesus said, For Judgment I am come into this World, that they which see not, might see, and that they which see, might be made blind. And some of the Pharisees which were with him, heard these Words, and said unto him, Are we blind also. He hardens them, and they know not how, the Stone in the Heart grows as insensibly as the Stone in the Bladder.*

Secondly, Some carnal Hearts may object the Pain that is in mortifying a Sin that is dear and useful, and that to mortify Sin is to mortify Mirth.

This has been formerly obviated. In short, ye must know 1. That this is not the proper Time nor Place for Mirth; *Joh. 16. 20. Ye shall weep and lament, but the World shall rejoice*: And when we rejoice, our Mirth must not be a-kin to theirs. We read but once that *Jesus rejoiced in Spirit*, and that was not with the Joy of this World, *Luke 10. 21. In that Hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these Things from the wise and prudent, and hast revealed them unto Babes*: Even so, Father, for so it seemed Good in thy Sight. He was a Man of Sorrows, and it becomes not his Disciples to be Men of Mirth, I speak this the rather, because that under Pretence of removing an Occasion of Offence, and stumbling of some at the Way of God, many drown themselves in carnal Mirth. No Man comes leaping and laughing to Heaven, then, and not till then, shall all Tears be wipt away; were there none, there needed no wiping; as long as Sin is not thoroughly purged away, Sorrow must not fly away. 2. There is indeed Pain and Trouble in mortifying Sin, as

there is in cutting off a living Member of the Body, and as there is in the rending of the Soul from the Body; for Sin cleaves as close to the Soul as to the Body, as the Soul and Body do to one another. Yet 3. This Pain is only, or at least more especially at some time; as, when a Man first sets about the Mortification of Sin; but when Sin has once begun to fall before him, he is heartened, and his Work goes more easily on, and Difficulties fly away. 4. It is the Being of Sin and the Strength of Sin, that breeds Trouble, and Grief, and Pain to the Godly Man, not so much the mortifying of Sin, for that relieves him. 5. As we formerly told you, there is a great deal of more Pain in serving and satisfying any Lust, than in mortifying it, *Job 20. 22. In the Fulness of his Sufficiency he shall be in Straits. Psa. 78. 29, 30. So they did eat and were filled, for he gave them their own Desire: They were not estranged from their Lusts.* Would ye let about the Mortification of Sin, and make Trial, ye should find it so. The Reason why Men think not their Lusts burdensome, is their Love to them, and there being habituate to them; disengage the Affections to them, and they torment a Man: That which makes them sweet is the vicious Constitution of their Souls and Bodies; when a Man is recovered of his Disease, they are like Gall and Wormwood to him. That which lessens their Trouble and Pain in serving them, is their imputing it to the Scantness of Provision for them; whereas when they have multiplied and diversified the Objects of them, they are never the nearer Satisfaction in them. 6. Man is born to Affliction as the Sparks fly upward; and if the Godly Man find Pain, and Trouble in Mortifying Sin, he has Rest in the evil Day to compensate that. If Sin be mortified, its easie to bear a Cross; if Sin be dead, its easie for a Man to die; whereas others are uneasy under Afflictions. And on a Death-bed unmortified Sin

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Sin makes a Man feeling of Affliction, the Trouble and Pain of it is more than the Pleasure of Sin, and more than the Pain of Mortification; and how much more does the Pain and Sorrow of Hell exceed these? Will ye choose to pine away in Pain, rather than let a gangrene Limb be cut off, or a broken Limb be set again? Will ye ly a Million of Years in Torment, e're ye endure a Moment's Pain? The Odds is not so great, as between Time and Eternity, 7. Where there is a Principle of true Grace, 'tis greater Pain to the New Man to sin, than to mortify Sin. 8. It is no Pain or Trouble to a Man, in so far as he is renewed, to oppose and mortify Sin, he does it with Delight; and the more effectually he do it, the more is his Peace and Joy. 9. If at any Time Sin prevails, the Heart is drawn forth into Acts of godly Sorrow; and indeed the Godly Man chooses that before the World's Mirth, and therefore cherishes it: Whereas the Trouble and Anguish others have, is a-kin to that of Hell, which makes them shun it and fly from it. Yea 10. The Trouble which the Mortification of Sin breeds to the Old Man, is a Pleasure to the New; then one rises upon the Ruins of the other. And when he considers what Assurance of a final Conquest he hath, he is heartened, he knows that the Death of Sin is his Life, that if he through the Spirit mortify Sin, he shall live: He can bear to have a Right Hand cut off, when his Life is at Stake; and if he feel Pain and Trouble, and complain of it, as *Rom. 7. 24. O wretched Man that I am, Who shall deliver me from the Body of this Death*; He checks himself next Word, and turns his Moan into a Song, as Verse 25. *I thank God through Jesus Christ our Lord: So then, with the Mind I myself serve the Law of God, but with the Flesh, the Law of Sin.* And Ch p 8. 1. *There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

Thirdly,

Thirdly, Some object the Impossibility of mortifying such and such Corruptions. Some will acknowledge a self-denied and mortified Life to be the best Life; but say you, no Body knows my Temptations and Circumstances, there is such a woful Proneness in my Nature to such and such Things, that I know not how to withstand it, tho' I have prayed, and resolved, and hoped a gainst it.

Ans^r. 'Tis true thou art utterly impotent, and by thy own Endeavours thou cannot mortify any Sin: But art thou a Christian, and hast no Faith? Or in Christ, and hast thou not the Spirit of Christ? Hast thou Christ in thee, and the Spirit of the Living God in thee; and yet hast no Strength, or cannot mortify a beloved Lust by it? But does not this excuse them that want the Spirit, and his special Assistance? Ans^r. No. 1. Because some such at least think they can resist and overcome many Sins, and yet do not. Why do they put off Repentance and Mortification, with express Purposes some other Time to repent and mortify Sin? And why do they, when under outward Trouble or inward Terrors, cry out, O that I had known this? 2. They will not so much as try whether they can mortify Sin or not. 3. The natural Man does not only freely and willingly, but chearfully fulfill the Lusts of the Flesh, without Regard to or Sense of his Impotency to do otherwise, or to any Necessity he is under, saving what he lays upon himself. They could not do it more freely, supposing there were no Power above them, determining Events; and they could not do it more chearfully nor satisfiedly, supposing it were their true Happiness. Our own Hearts, tho' deceitful, will tell us so, viz. That it is not from any Compulsion to Sin, nor want of Ability to do the contrary, that we Sin; but but from a Willingness and Satisfaction in so doing: And thus they do virtually consent to the Want of the Spirit's Assist-

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Assistance, that's necessary to the Mortification of Sin. And 4. They are even willing that there be insuperable Difficulties in their Way, that they cannot mortify Sins; they are so in Love with their Lusts, that they are content to have their Ear bored, and to be Servants to them for ever; they love to have it so, *Jer. 5. 31.* and are grieved when their crasy Bodies cannot serve their lustful, ambitious, covetous, vindictive Souls; yea, it may be they are glad that they have this Pretence of Impotency to plead for themselves, and it being the more universal, they think their Plea will be the more relevant. But 5. That which may stop every Mouth is this, you do not what ye may do for the Mortification of Sin: Sure I am, if ye cannot get the better of a vain, proud, light Heart, ye may yet restrain your Tongue, and rectify your Garbs: But O! when poor Ministers cannot prevail with you for Christ's Sake to cut off the Superfluities of your own or others Hair, and to forsake sinful and foolish Fashions, which any may do with much Ease; how shall we prevail with you to cut off a Right Hand, to abandon what is as dear to you as your Life, and what cleaves closer to you than a Girdle to the Loins of a Man, or the Soul does to the Body.

In a Word, how much might you have done to the Mortification of such or such a Lust, that ye have neglected, so that this Pretence of Impotency is but a forward Objection of the Flesh; for, (as an excellent Man saith) the Spirit is ever before Hand with us, preventing us with some Knowledge and some Ability, which if we join with, the Spirit is ready to increase and carry us further. If the Lord concur to these Works, to which he does not previously move the Heart; how much more to those Works to which he excites, and is the first Mover. The Holy Lord follows the worst of Men a great Way, but they will have none of him. So that the Question

tion, whether God will condemn the Man that did his utmost, ought to be out of Doors; for no Man out of Christ, ever did all that he could by common Assistance of the Spirit.

But is not the Godly Man heartily willing to be rid of Sin, when yet he cannot; he would fain, and its his Grief he cannot. *Ans.* As the unrenewed Will is Christ's greatest Enemy, and Satan's greatest Strength; so indeed much of the Strength of Grace lyes in the renewed Will, and in the New Man, its Christ's greatest Friend, and Sins greatest Enemy. *Rom. 7. 17. 23.* *Now then it is no more I that do it, but Sin that dwelleth in me. But I see another Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.* The Heart may be willing, when the Flesh is weak, and when there is some Defect and Short-coming in the executive Powers of the Soul. Our Diligence in Duty and actual Opposition to Sin, seldom or never answer the Desires of a willing Mind or of an enlarged Heart. Yet 1. Know that there is some Unwillingness in the Believers Willingness, were the Will perfectly set against Sin, a Man should be perfectly holy. *Paul Rom. 7.* speaks only of his renewed Will, or his Will in so far as renewed; for its certain his Will was in Part for Evil, else he could not have done it. True there was Force as it were on the renewed Will (therefore he pleads, not guilty, in some Sense,) but this was by the unrenewed Will in Part, tho' more especially by the inferiour Soul. 2. The Believer if he quench not the Spirit, yet is often grieving him, and so provokes him to suspend his Assistance: And I judge we may say, This the Holy Spirit rarely or never does, but after some unkind Usage. 3. None of them are destitute of all Assistance against Sin, and they are culpable in so far as they improve not these, and in so far as they do not conscientiously

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tionously shun all Provocations to Sin, and use all God's appointed Means and Methods, with which the Spirit uses to concur, and whereby he conveys Supplies of Grace and Strength to the Soul.

If any ask how this necessary Assistance of the Spirit may be obtained? I *Ans.* 1. Negatively. (1.) Do not resist the Spirit. (2.) Quench not the Spirit. (3.) Grieve not the Spirit. 2. Positively. (1.) Ye must be convinced of your own utter Impotency to mortify any Sin. (2.) Ye must prize the Spirit's Assistance; thirst and hunger for it, as a Child for Bread to nourish him. (3.) Ye must pray for the Spirit, *Luke 11. 13. Your heavenly Father will give the holy Spirit to them that ask him.* See how the Disciples are busied, *Acts 1. 14. These all continued with one Accord in Prayer, and Supplication, with the Women, and Mary the Mother of Jesus, and with his Brethren.* Prayer brings down the Spirit, and the more of the Spirit, the more Prayer, &c. The Lord will have such as have none of the Spirit, yet to seek him by Prayer, *Ezek. 36. 27. compared with Verse 37. I will yet for all these Things be inquired of by the House of Israel, to do it for them.* Indeed there is no Promise that God will give his sanctifying Spirit to every unrenewed Man that asks him, that *Luke 11. 13.* concerns only Children, and a further Measure of the Spirit. But if thou hast any Thing of the Spirit, the way to get more is by Believing Prayer. I say, by believing Prayer, compare *Acts 1. 4.* with *Verse 14.* ——— *Wait for the Promise of the Father, which ye have heard of Me, Verse 14. These all continued with one Accord in Prayer and Supplication.* See also *Isa. 40 30. 31. Even the Youths shall faint and be weary, and the young Men shall utterly fall. But they that wait upon the Lord shall renew their Strength, &c. Tho' thou find not much of this, yet believe the Promise, and wait. O 'tis not known what Advantage there is in believing Promises,*

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John II. 40. Jesus saith unto her. said I not unto thee, that if thou wouldst believe, thou shouldst see the Glory of God. There is some present Strength that accompanies this, and more that certainly follows it. 4. Improve what Measure of the Spirit ye have, were it but on the Account of that general Promise. *Matth. 25. 21.* 'Well done thou good and faithful Servant, thou hast been faithful over a few Things, I will make thee Ruler over many Things.' *Prov. 1. 23.* 'Turn ye at my Reproof, and behold I will pour (Heb. well) out my Spirit upon you.' And be content that the Spirit should not only dwell in you, but influence and act you. *Walk after the Spirit:* That which *Paul* says of Christ, ye may say of the Spirit, *Gal. 2. 20.* 'I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, &c.' And of Grace *1 Cor. 15. 10.* 'And by the Grace of God I am what I am'. True, 'tis no Bondage, but true Liberty to be led by the Spirit. Happy they who are ever in such a Frame, as is fit for the Spirit to operate upon. Indeed it requires careful Attention to observe, and much Humility and Self-denial, to walk by the Spirit. O let not Convictions cool, nor holy Motions die; turn every Motion against Sin into a Purpose, and every Purpose into Endeavours against Sin. Attend diligently on Ordinances, *Acts 10. 44.* 'While Peter yet spake these Words, the Holy Ghost fell on all them that heard the Word.' But mark what's said, Verse 33. 'Now therefore we are all present before God, to hear all Things that are commanded thee of God.' Thou must set thyself as in the Presence of God, and get a Heart ready to receive his Instructions or Commands.

Finally, If thou hast lost that Aid of the Spirit that thou was wont to have, search how thou came to lose it, if there be not some secret Lust that thou was willing to spare: This may not only undo thy Comforts, but universally

versally undo the Spirit's Operations, May be there are some old Reckonings which were never distinctly counted for, nor scored off, which the Spirit has brought to your Remembrance, and yet ye will needs bury them: But ordinarily its something in thy present Frame or Way, and may be its something that ye think but little of, (often the Cause of God's Controversy with a Land, or with a particular Person, is that which we would little suspect,) may be a fretful Unbelieving or injurious Thought. Take heed to the first Motion of Sin, for Sin has no Bounds, (says one) but what the Spirit puts to it, whom therefore we should not oppose, but kindly intreat. Therefore look to thy Thoughts, and to thy Words; see the Connection, Eph. 4. 29, 30. *Let no corrupt Communication proceed out of your Mouth, --- and grieve not the holy Spirit of God, whereby ye are sealed unto the Day of Redemption.* Especially in carnal Company, whose converse mightily cherishes these Sins in us, which we should mortify; and by complying with or gratifying their Spirits, we often wound our own, and grieve God's Spirit, and thus give Sin some Reprival; we cannot converse with such, but they will either afflict us or defile us. Look diligently then into thy Carriage, and remember when and where the Spirit began to withdraw his usual Aid; and when thou hast found out the Cause, 1. Ye must by renewed Acts of Repentance and Faith, be reconciled to God through Jesus Christ; for the bestowing of the Spirit is an eminent Fruit of the Satisfaction of Christ, and of the Favour of God, and is not given to dwell in the Soul and habitually to assist, 'till one be first reconciled to God; and expect no new Gift of the Spirit, 'till thou hast made up thy Peace again with God through Christ. 2. Beware of that Way, in the Beginning of which thou found the Spirit begin to leave thee. If thou thinks that this requires great Circumspection and Headfulness; it being a Matter of

of such infinite Advantage to thy Soul, thou needs not think strange that it should; especially considering how careful thou art to keep some Friend here, and what diligent Enleavours thou uses, to provide or secure a little of this World's Goods, that will not go far with thee, and wherein thou hast nor such Assurance of Success; for thou mayst rise early, and sit up late, and eat the Bread of Sorrow all the Day.

In the last Place, Let us speak a little to some few Cases, and I begin with that touched upon in the third Objection, viz. the Case of such as complain of the Strength of their Corruptions. If the Mortification of Sin be so necessary to Salvation, alas! what shall I think of my self, who am so much under the Power of this or that Corruption?

Ans. There are several Degrees of the Power and Prevalency of Sin. 1. The highest Degree of it, is, when Men voluntarily yield themselves as Servants to it. *Rom. 6. 16.* *Know ye not, that to whom ye yield your selves Servants to obey, his Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness.* When Men are Agents in resigning themselves up to Sin, as Servants tender their Service to their Master, they do not explicitly intend to be Captives, but it necessarily follows, and they are willing Sufferers or Patients under it. The Word used for Christ's giving himself for us *Eph. 5. 2.* and committing himself to God as Judge, *1 Pet. 2. 23.* is used of some Mens giving themselves over to *Laciviousness, to work Uncleaness with Greediness,* or in abundance in *πλεονεξία* *Eph. 4. 19.* This is the Case of unrenewed Men, whose Heart and Will is for Sin, and does manifest an utter Want of Mortification. From this Degree of Sin the Apostle acquits the *Romans, v. 17, 18.* *But God be thanked that ye were the Servants of Sin, but ye have obeyed from the Heart, that*

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Form of Doctrine, which was delivered unto you. Being then made free from Sin, ye became the Servants of Righteousness. 2. There is a lower Degree of it, 2 Pet. 2. 19. *Of whom a Man is overcome, of the same is he brought into Bondage.* This being overcome, imports some Opposition, yet not what is sufficient. 3. Another Degree of the Power of Sin we find, Rom. 7. 23. *I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin which is in my Members.* Where we see the Law of Sin is not in the Mind or Will, but in the Members, that is, the carnal Affections. Grace has beat Sin out of the higher Powers of the Soul, and it has fortified itself, as it were, in the Affections, and in the nether Part of the Soul. And observe, that here the Captivity is not a leading to outward Acts of Sin, but a bowing down the Power of the Mind, and a weakning the Actings of Grace in the Mind and Will, and impeding the lively Effects of Grace in the Heart.

Now judge which of these is your Case. The first cannot be the Case of any godly Man, such as are under it mortify not Sin, but the Convictions of Conscience, and the common Motions of the Spirit, and herein they are often successful. Whereas a Believer accuses himself, and joins actively with the Spirit, to convince of Sin and to mortify it. Psa. 51. 1, 2. *Eccl. Dan. 9. 5, 6.* 'We have sinned and have committed Iniquity, and have done wickedly, and have rebelled, even by departing from thy Precepts, and from thy Judgments, neither have we hearkened to thy Servants the Prophets, which spake in thy Name, &c. Convictions come on these, and they tremble, and seek to be rid of them. For the third Case, it is common to the holiest among Believers, to such as are most exercised, and most successful in Mortification. It is the second Case then that is doubtful :

There is some Opposition made to Sin, (so that this Case differs from the First) but without Success: Yet are they Servants to Sin, (and so this Case differs from the third.) The Mind is not only bowed down, oppressed and captivated, but the Man is carried to the outward Actings of Sin, and the fulfilling the Lusts of the Flesh, or the Desires of the Body of Sin. Now this is the Case many poor Souls complain of: And what ought we to judge of it? How may a poor Soul be helped out of it?

I answer, That in some Cases a poor Creature may make Use of *Paul's* Incouragement, even when the Body of Death prevails much more than it did with *Paul*, *Rom. 7.* and does not only inwardly lust against the Spirit, but the Power of it breaketh forth in Words or Deeds. As, when thou does not make Way for these, nor open a Passage for them, but sets thy self to oppose first the Rising of them in the Heart, and then the Outbreaking of them, as *Paul* did. If thy Heart strive and gainsay, and not only does not regard Iniquity, but oppose it and protest against it; and when it is leading thee captive, thou would even then be glad to be rescued from it, and can bless the Lord, as *David* does *Abigail*, when thou art kept back from Sin, his Heart relented; whereas when *Saul* commands to kill the Lord's Priests, his Servants refuse, but there is no back-going or Heart-smiting in *Saul*, he finds no Fault with himself: And sometimes such as he are glad of Provocations and Temptations to Sin, *Judas* offers himself to betray Christ, and the High-Priests are glad; but where there is any Thing of true Mortification, the Heart is affraid of a Temptation, and trembles at the Thought of it, tho' perhaps it may be carried away with it, but the renewed Will never consents. Hence, the Believer has little Pleasure in Sin; in the Acting of it, but when he is sinning, he is sighing and suffering; and much more does he sigh and suffer, when after sinning

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he is come to himself, he feels what *Paul* felt when he cried out, *Rom. 7. 24. O wretched Man that I am, who shall deliver me from the Body of this Death:* And is led to prize and make Use of Christ, as he was, *v. 25. I thank God through Jesus Christ our Lord;* to see the Need of his Blood to make an Atonement, and also to take away the Blot of Sin. When Sin is prevailing, Grace is often saying, O that it were otherwise! O Captive that I am! This sate sorer to *Paul* than all the Crosses he ever bore, all his Sufferings never occasioned such a Complaint, all the Deaths he was in, never drew such a Word from him; and if Faith in Christ be not kept up, this is enough to sink the Soul into Despair.

If any say, That this does not answer the Case, because such as never mortified one Sin, may yet make Opposition to many Sins, as that Place, *2 Pet. 2. 19. imports, Of whom a Man is overcome, of the same is he brought into Bondage.* Where it is clear, that such as may some-way oppose Sin, may yet be so overcome, as to perish.

I answer, That indeed every Opposition will not prove that there is the least Degree of Mortification, the common Principles of Nature may engage a Man against some Sins, Morality and Education may further this, the common Operations of the Spirit may heighten the Opposition, and also extend it to more Sins. The *Question* then is, *How shall I know whether my Opposition to Sin be from a Common, or Saving Work of the Spirit?* And indeed the Knowledge of the Difference, is of great and universal Use; for upon the one Hand, natural Men finding some Conflict in themselves, apprehend there is some Grace in them opposing Sin; there's none say they, but have Corruption in them; and hereupon please themselves, if they find any Thing in themselves like Opposition to it: On the other Hand, the Believer is in Doubt, whether his Opposition to Sin be such as *Paul*

speaks of, and his Doubt is increased when he perceives his Conscience upon natural Grounds and common Reasons opposing Sin; not considering that the Spirit in mortifying Sin may make Use of common Sense and Reason, as well as gracious or supernatural Considerations; for the supernatural Opposition to Sin does not destroy the natural, as Reason's Aversion to what is contrary to Nature, does not destroy the Aversion in our Senses to it.

I answer then to the Question, That the common Operations of the Spirit do not change the inward Principles and Motives and Ends, that Men in Nature act from and by.

1. Then, The Difference appears in this, that the inward Opposition that natural Men make to Sin proceeds from some common, low, selfish Principle. Nature or Education, may have imprinted some faint Notions of the Ill of Sin, but there is no Antipathy nor Contrariety of Nature to Sin as in the godly Man, who hates Sin as God hates it. One wicked Man may hate and oppose another, but there's no rooted Contrariety in their Nature, as there's between a wicked Man and a godly, *Prov. 29. 27. An unjust Man is an Abomination to the Just; and he that is upright in the Way, is Abomination to the Wicked.* 'Tis in some but one Sin striving against another, refined Sins oppose gross Sins, or the same Lust seeking itself divers Ways; as *Herod* was sorrowful, because he was in a Strait, and whatever he did was a Dishonour.

2. The natural Man his Motives be also mean and mercenary; it is not Love to Holiness, nor a Desire to please God, it is not the Contrariety of such or such a Sin to the Holiness of God or to the holy Law of God, or the Injuriousness of Sin to the Love of God or Christ, or the Inconsistency of it with Communion with the Father, Son and Spirit, that sets him a-work against Sin. Were there no strange Punishments here to the Workers of Iniquity,

ty, and no Hell hereafter, the natural Man would enlarge himself in many Things, it would be a Jubilee to him to hear there was no Hell. Some Sins are against a Man's Interest and Honour, and no Wonder there be much Opposition to them. *Herod* beheads *John Baptist* with Reluctancy; but whence came it? Not because it was against the Honour of God, but partly, because to murder an innocent Man, was a Torment to his Conscience. A natural Conscience never opposes Sin in Favour of the spiritual Law of God, for the carnal Mind is *Enmity* in the Abstract. I grant, that takes in the Will, yet it shews that there's no true Friendship to God, even in the Mind or Conscience, so that nothing the Conscience says or does is purely for God; and its Arguments and Motives are always carnal, carnal Fears or Hopes; or if the Object of Fear or Hope be spiritual, yet they are apprehended, and so influence in a carnal Way.

3. As the unrenewed Man opposes no Sin out of Hatred to it as Sin, so it is only against some Sins that his Opposition is levelled, more especially gross and scandalous Sins, that are infamous or contrary to moral Honesty, or contrary to his natural Disposition. A natural Conscience will tremble at Murder consummated, but not at every Degree of it, not at secret inward Sins, nor at the first Motions of Sin, not at lucrative Sins, and such as a prophane Age has made an Honour in the vulgar Esteem, especially not at Unbelief. 'Tis true, a natural Man may be sensible of the Sin of his Thoughts, and of inward Disorders: by some common Illumination of the Spirit, and may be troubled at them as they disturb his Quiet, or lead to something which he abhors: But (1.) 'Tis not with every Degree of every Sin; if he be convinced and troubled at Unbelief, as it excludes him from Heaven, yet it is not at every Degree of Unbelief. Nor (2.) Is it for the Sinsfulness of these Motions, but the Importunity and Tendency of

them, and as they evidence him to be yet in Nature, and so without Hope; he looks on them as the Disease of his Nature, not his Sin. (3.) If he be displeased with the Acts and Stirrings of Sin, yet not with the Root of them: If he can restrain the Acts, he could contentedly let the Body of Sin dwell in him. But it is far otherwise with the Godly, for as Sin opposes every gracious Act, so Grace opposes every known Sin; yea and does secretly (tho' not so sensibly) resist every Sin, whether known to us to be such or not. Grace in the Heart, feels that to be Sin, and contrary to its Nature, which Knowledge in the Head does not discern to be Sin; (the Law written in the Heart, goes further than what is in the Head,) as eating of what one has an Antipathy at, will cause Trouble, tho' the Man knows not of it; but more if he does.

4. As the natural Man is not uniform in opposing all Sins, so he is not Even as to all Times; he seldom or never pursues Sin, but when God or his Conscience are pursuing him; and he is never so eager in his Opposition to Sin, but he will admit of a Treaty with it, and is easily induced to grant a Cessation of Arms; he is content to hear what can be offered to reconcile such a Thing to the Law of God, and for shewing the Consistency of it with Peace of Conscience here, and with the Hope of Glory, at least with his Interest and Honour in this World. The new Man is deaf to any Motion of a Parley, and stands out to the last, and fights upon his Knees, and is sometimes overcome, but never treats nor yields. The natural Man opposes Sin as a flowing Tide does a Vessel, going down a River, but straightway the Tide turns and helps the Vessel. But the Conflict in the renewed Man is like that between Fire and Water; there's no yielding nor Cessation, till the one be overcome, nay nor then. True, the Believer often intermits vigorous Opposi-

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position to Sin, and may lose more Ground in an Hour, than he can regain in many Days; yet Grace never gives over entering its Dissent and Protestations, nor intermits all Opposition to Sin, even when it is worsted.

5. The unrenewed Man never strives lawfully against Sin, he goes forth against it in his own Strength, not in the Name and Strength of the Lord. *1 Sam. 17. 45, 46. Then said David to the Philistine, Thou comest to me with a Sword, and with a Spear, and with a Shield; but I come to thee in the Name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied.* The unrenewed Man seeks not to ingage the Spirit's Assistance, he considers or knows little the Strength of spiritual Adversaries, and hence he is easily overcome.

6. In natural Men the Conflict is between the Conscience and the depraved Will or corrupt Passions, which is like a foreign War; but in the renewed, it is like an intestine War (as one calls it,) the renewed Conscience against the unrenewed. There's a Will and a Will not in a Believer, hence the Notion of a double Person, *Rom. 7. 15, 19, 20. 'For that which I do, I allow not, for what I would, that do I not; but what I hate, that do I.'* There's no such Division in others, they may do what Conscience approves not, but cannot say, *That they would not.* The godly hate the Evil they do, and love the Good they do not; whereas the natural Man does Hate the Good (the Spirituality of it) he does, and loves the Evil which he does not, and may be dare not do. In natural Men there's some Sparks of Light in the Conscience, but there's no sanctified Light in it; the Will and Affections are totally corrupted, so that there's nothing in them as a Principle to set them against themselves. But in the renewed Man there's Flesh and Spirit in every Faculty, [so that the Fight is more close] and in every gracious, and every sinful Work, they both put forth themselves: And as the Flesh weakens,

the Acts of the Spirit, so the Opposition the Spirit makes, weakens the Acts of Sin in the Believer, [for Division weakens] and so a Believer never Sins with all his Heart, as other Men do, the renewed Part never gives over all Resistance. And 'tis upon this Account 1. That the Sins of Believers are not so great as the Sins of others. 'Tis true, God's electing Love, Redemption and Regeneration lay special Bonds upon the Believer, which highly heighten Sin, and add many Degrees of Guiltiness to it. But if we look to the Principle of Sin, and whence it immediately proceeds, the unregenerate Man's Sin is greatest; for its with all his Heart, there's not a Bit of the Man that befriends Christ, there's nothing in such of you that holds with him. As for what Opposition the Conscience makes, it is not with your Will; if there be any made at all, its grievous, but no Pleasure to you; so that you seek out Shifts and Means either to stifle it or bribe it, or bring it over to be for that, which the Will and Affections are for. Some think the Believers Sins more heinous, because against more Light. Indeed this were a good Argument, if the Mind were the only Principle of our Actions, and not the Will or elective Faculty. But let none abuse this, for truly Sin is so dreadful in both, that 'tis not easie to tell in whom 'tis worst. Hence 2. We see the Reason why the Believer hath not so much Pleasure in Sin as others have, having two Parties in him, whatever pleases the one, displeases the other. The natural Man having but one, is more pleased at Heart with sinful Objects; the Opposition the Conscience makes, hinders not but that he deliberately chuses Sin, and delightfully acts it, and obstinately persists in it. The Believer is sometimes tasting of the forbidden Fruit, but Grace marreth the Relish of it; and the more he finds he is pleased with it, the worse he is pleased with himself.

7. The natural Man's Opposition does not any Way break the Power of Sin, nor does continue 'till the Man get up again; if he fall, he lyes still: Whereas the Spirit in the Believer, ceases not to strive 'till he be got to his Feet again; Sin was painful to him in the going down, but 'tis more bitter in his Belly, and he resteth not 'till he hath vomited it up again: The Conscience will cease to strive, but Grace never. Yea, the godly Man often rises by his falling, he grows more humble and watchful, and dependent; the Grief which Sin breeds, consumes the Sin that bred it. Whereas the natural Man when he overcomes, he is overcome; he grows proud and conceited, the seeming Mortification of one Sin does vivify or give Life and Strength to another.

8. The natural Man's Opposition tends only to restrain or keep in Sin, not to mortify it; if Sin will be quiet and peaceable, he can let it live. The Believer seeks the Death of it, the Extirpation and Abolition of it. If you ask, how we shall know when a Sin is *mortified*, and when *restrained* only? or what's the Difference between *restraining* and *mortifying* a Corruption. *Answ.* 1. When any Corruption is mortified, one is thereby advantaged against all other Corruptions; for, the killing of one Member, or any Branch of Original Sin, does weaken the whole: Whereas the restraining of any Sin, does not weaken the Body of Sin; for, when its only restrained, what the Body of Sin loses one Way, it gains another. Try then, art thou universally advantaged against every Sin? 2. Is thy Mind, Will and Affections dead to that Sin? *Mortifying Sin* is a metaphorical Expression; and this Death that it implies is not, *only* nor *principally*, the ceasing of the Acts of Sin, but especially a Deadness in the Soul as to Sin, (1.) In the Mind and Judgment; Sin has lost the Man's good Opinion of it. (2.) In the Will and Affections, he cannot think nor hear of it without Abhorrency.

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Where Sin is only restrained, a Man can yet with Pleasure roll it in his Mind, the Inclination to it is not broken; many a Man likes and loves the Sin which he does not, the mortified Man hates the Evil which he does. 3. Thou mayst know by what went before, and by what follows. (1.) Did you come easily by this Power over Sin? 'Tis true, there is often Difficulty in restraining Sin; but what Means did thou use to compass this, and overcome the Difficulty? Was it by Prayer and Fasting, and after much wrestling with God, and by the Blood of the Lamb, that thou overcame? Or, was it by other Means, or by the mere Force of an obstinate Resolution thou took up? (2.) After the Mortification of any Sin, there's a new Song ordinarily put in the Man's Mouth, and the Soul is not only someway eased, but is filled with Joy. There is some Joy that flows natively from the Mortification of Sin, and there's more that follows by Way of Reward. As for a natural Man, if he have any Joy upon the restraining the Acts of Sin, it is but a Spark of his own kindling, or it results merely from the Nature of the Thing; the Travel and Labour the Man is at in suppressing Sin, does more than counterballance that, and is but the scant Fruit of the Testimony of his natural Conscience; it will not bear him out to challenge Death and the Grave, it heartens not a Man against them; some such may die securely, but never one I think died triumphantly. Mens Delusions may suspend the Horror of Hell from them for a while, when a dying; but 'tis true Faith, true Holiness, true Mortification only, that fills the Soul with Joy unspeakable. 4. Sins that are only restrained do ordinarily break forth again, and that with more Force than before; as Waters bound up, that do fortify themselves, and then carry all down before them: But a Sin that is mortified, as it rarely recurs; so if it do, yet it is so broke, that it is but half an Act.

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But here may come in two other Cases. 1. What is to be thought of the Case of such as relapse into Sin? 2. What is to be thought of the Case of such as after some serious Effays to mortify, feel their Corruptions more lively than before?

For the First, That a godly Man may commit an Act of that Sin which is in some Measure mortified, is past all Doubt, else it were impossible he could sin at all; for the first sanctifying saving Work of the Spirit does strike at the Root of every Sin, but this does not nullify or wholly extinguish Sin; no Believer is absolutely secured from any particular Act of Sin, *pro hic & nunc*, except from the great Transgression.

2. When one is in the State of Grace, as after their particular Repentance for some particular Sin he is fallen into, so after special Endeavours, yea and Success too in mortifying that Sin, he is not absolutely secured from every Act of it for the Future. For tho' a Man's Pardon, as it imports a Freedom from eternal Condemnation, be perfect, yet neither is Repentance nor Mortification perfect. Now to clear this, let us consider,

(1.) The gracious Incouragements God has given to such, *Jer. 3. 1. Thou hast played the Harlot with many Lovers, yet return again to me, saith the Lord, Isa. 55. 7. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy on him, and to our God, for he will abundantly Pardon.* Compared with Verse 3. *Encline your Ear and come unto me; hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David.* His Covenant does not secure against every Relapse, but it secures the Multiplication of Pardon. *Jer. 3. 14. Turn O backsliding Children, for I am married unto you, V. 22. Return ye backsliding Children, and I will heal your Backslidings, Hos. 14. 4. I will heal your*
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Backslidings, I will love you freely, for mine Anger is turned away. *Backsliding* supposes some former Recovery: Mark, there the Ground of what is promised, *I will love them freely.* The falling into such Relapses, is the highest Provocation to God, and a Sin against most Love; and Recovery from such, is the notable Effect and signal Discovery of the Greatness and Freeness of God's Love. Consider,

(2.) That the Mortification of such a particular Sin, gives a Man a greater Advantage against that Sin, and puts at some greater Distance than from other Sins: Yet this Advantage against this, and Distance from it, is only gradually, more than against or from other Sins, and so makes the Return of it not so probable or easie, (and if it return, does aggravate it) but not impossible, more than the Return of any other Sin; especially, when we consider, that that Sin, which by the first sanctifying Work of the Spirit, was in a special Manner opposed and mortified, may yet recur. And

(3.) The Advantage that the most holy Man has over his most mortified Corruptions, is of the same Kind; but for Degrees, much below the Advantage that *Adam* in Innocency had over every Sin, and so is not able to secure itself. The strongest Grace cannot preserve itself from the most mortified Corruption. Hence the Believer must watch and pray, and depend for Assistance against it; else he should more easily fall into it, than *Adam* did into Sin. 'Tis true there are Promises ascertaining the Believers Preservation from the Dominion of Sin, and his final Conquest over Sin: (Whereas *Adam* in Innocency had no Promise of the like Nature) But there is no Word (I know of) in the Bible, that ascertains the Believers Preservation from every Act of that Corruption, which through the Spirit he has particularly mortified.

(4.) There want not Examples of the Saints relapsing into

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into Sins, as *Samson*, *Judg.* 16. 1, 4. *Abraham's* twice denying his Wife, the Disciples twice contending for Supremacy. *Jehosaphat's* Instance is memorable, 2 *Chron.* 18. 1, 2, Now *Jehosaphat* joined in Affinity with *Ahab*; and after certain Years, he went down to *Ahab* to *Samaria*, and *Ahab* perswaded him to go up with him to *Ramoth-gilead*: Verse 31, 32. And it came to pass, when the Captains of the Chariots saw *Jehosaphat*, that they said, It is the King of *Israel*; therefore they compassed about him to fight; but *Jehosaphat* cried out, and the Lord helped him, and God moved them to depart from him. Chap. 19. 2. And *Jehu* the Son of *Hanani* the Seer, went out to meet him, and said to King *Jehosaphat*, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is Wrath upon thee from before the Lord. Yet he relapses, Chap. 20. 25. And after this did *Jehosaphat* King of *Judah* join himself with *Abaziah* King of *Israel*, who did very wickedly. Not to instance several Things related of *Peter*. These Examples tho' they do not answer in every Circumstance to the Case proposed, yet by plain Consequence they confirm our Position. For, if a Believer may act contrarily to that Grace which is strongest in him, and may be overtaken with that Sin, or an Act of that Corruption that is weakest, and that over and over again, (as was *Abraham* and *Peter*;) then there is no Degree of Mortification that secures him from repeating an Act of that Lust that is mortified. If any say, That tho' Mortification do it not, yet true Repentance does it. I answer, if true Repentance does it, its either from the Nature of Repentance, or some special Promise of Grace made to the Penitent. Not the former, for the Nature of Mortification should rather secure from it. 2. If true Repentance at first Conversion does it not, why should it do so afterward. Not the Second, let that Promise be adduced. Whatever Promise (that I know of can be produced

ced, will plead as much against a Believer's falling into any Sin, which at his first Conversion he did truly repent of.

But to prevent Abuses of what's said, let me admonish you, That there are some Sins which *Paul* calls *dead Works*, *Heb. 6. 1.* *Peter* calls them *Mens old Sins*, viz. which they had lived in before Conversion, *2 Epist. 1. 9.* and the *Pollutions of the World*, *2 Pet. 2. 19.* What these were he shews, *1 Epist. 4. 3.* *For the Time past of our Life may suffice us to have wrought the Will of the Gentiles, when we walked in Lasciviousness, Lusts, Excess of Wine, Revellings, Banquetings, and abominable Idolatries.* In these the whole World wallowed before Christ's coming; a Relapse into these he speaks of as dangerous, *2 Epist. 2. 19, 20, 21.* 'For if after they have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter End is worse with them than the Beginning. For it had been better for them not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them.' Much Debate there was about this of old, and many utterly refused to re-admit such into their Communion, as in Times of Persecution did comply with Idolaters, and returned to Idolatry, which was the chief of these *Old Sins* that *Peter* mentions, *1 Epist. 4. 3.* And I doubt not but that in the Debate that arose thereupon, there were Extreams on both Hands. Those that fell, upon the one Hand, were many, and by their Multitude helped to carry the Decision of the Question in their Favour; and the promiscuous Re-admission of such, tended to the Corruption of such ever after. Yet on the other Hand, I dare not deny but a godly Man may be intangled again in some Act of these old Sins, through the Force of some great

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or sudden Temptation ; yet I must add, that it is a rare Case. The fixed Bounds how far, and how often, God hath not determinately set in his Word. I think the Lord does not ordinarily suffer his People to fall again and again into these gross Acts of Sin ; tho' we cannot say, but they may be overtaken with Passion, Pride, inordinate Love to the World ; which tho' no less sinful in their Nature, yet in their inward Actings are not so scandalous, nor such Occasions to others to blaspheme. Nor can we deny, but that there may be, and will be some lusting toward the gross Actings of these old Sins, but the acting over of them I think rare. A Man may fall into some other heinous Sin of another Nature with more Ease ; for Mortification of a particular Lust does in a special Manner, advantage a Man against the Return of that ; tho' it weakens the whole Man of Sin, yet it weakens that particular Lust in special. Hence, there is often a Change of the godly Man's greatest Corruption, and he gets some special Advantage against that which sometime did most prevail, and another Lust comes in its Room ; which shews the Strength of the Body of Sin, yet disproves not the Truth of the Mortification of the former prevailing Lust.

For the 2d Case mentioned, viz. of these, who after some serious Endeavours to mortify Sin, find their Corruptions more lively than formerly. In Answer to this Case.

I. If Corruptions break forth more than formerly, it is the same with the former Case ; and thy safest Course is not to stand disputing thy State before that, but to study more Acquaintance with the Depths of Sin in thee, and in the humble and broken hearted Sense thereof, to fly unto Jesus Christ for Pardon, and for Grace to sanctify thy Soul and to mortify Sin, if they be only more stirring inwardly than before, and so seem more strong,

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it is a Case commonly incident to such of the People of God, as before their Regeneration were careful to walk blamelessly, and were mortally educated, and such as were formal in Religion. And this may proceed from the Malice of Satan, who when his Interest in the Soul was not brangled, made no great Noise. Now as the Dog that is put to the Door, he howls to be in again, and he blows the Trumpet to an Insurrection and intestine War in the Soul, and if it were possible would have Possession again, or have the Soul back into Bondage again. And this the holy Lord suffers, to manifest the Strength of his Grace; and that he may, having brought forth the Forces of indwelling Sin, have Occasion with more Observation to discomfit them; as sometimes Rulers, in Policy, let some discontented Party break out, on Purpose to ruin them more effectually.

2. It may be thy inward Corruption is not stronger than it was, but spiritual Light and gracious Tenderneſs may be growing, the Spirit now may be opening up the Depths of thy Corruption; and this the Lord usually does by Degrees, as he dealt with *Ezekiel* in a like Case, *Chap.* 3. 6, 7, 9, 12, 13, 15. he is shewed greater and greater Abominations, (where mark, that they had put a Wall between God and them.) The secret Chambers of Sin are opened up, and thou seest that which makes thee tremble, and abhor thy self more than ever; for the first saving Conviction does not convince to the utmost, the first saving Light shines not into every Corner, or at least not so brightly, that the Man can dive into all the Mystery of Sin within, but leaves Room for after Discoveries. Such Complaints as *Paul's*, *Rom.* 7. 24. are rather the Fruit of growing Discoveries of Sin and growing Mortification, than of the growing Power of Sin. Bless the Lord for such Discoveries, for they are necessary to the Mortification of Sin.

3. It may be thou wast going about to establish thine own Righteousness, and the Lord sees it meet to fright away such Thoughts, by suffering Satan to rake up the Dung-hill of thy Corruptions. When thou art aiming at such a Measure of Holiness and Freedom from Sin in the Strength of thine own Endeavours, and that with a secret Neglect of the imputed Righteousness of Christ; and when thou wilt not make Use of that, 'till thou hast overcome such a Corruption, and wilt not maintain thy Justification without such a Measure of Sanctification and Mortification; think not strange if God should let open the Sluice of thy Corruption, to constrain thee to hold by the Righteousness of Christ for Justification, and also on his Spirit for the Mortification of thy Corruptions, and to live by Faith in Christ both for Righteousness, and Sanctification or Holiness, and to seek neither of these nor any Part of them any other Way. For it may be, if thou be not Proud of thy Righteousness, to thy own Sense, yet thou may think too much of thy own Strength, (indeed the one is rarely, or never really separated from the other, for wherever a Man thinks he has one of these, he seeks the other also; hence there are none erroneous in the Point of Freewill and Grace, but they err also in the Doctrine of Justification, and *e contra*. Isa. 45. 24. *Surely shall one say, In the Lord have I Righteousness and Strength*) and lay too much Stress on the Strength, at least on the Sincerity of thy Purposes and Endeavours against Sin; these can no more secure thee against Sin, than a single Threed can hold a Ship at Anchor in a Storm. The Lord will teach thee the Necessity of this Method in the Text, by the Spirit to mortify Sin.

And this leads us to an Answer to that great Question, How it comes that the godly are so strangely intangled in Sin, after so many Promises to God and Purposes against Sin? They decree the Death of Sin, but it is not established.

Here the Matter lies, they take not in the Spirit's Assistance in their Promises and Purposes, nor in their Endeavours to answer these Promises, there's some Tang of Self-sufficiency that marrs all ; such vain Brags as *Peter's*, are Cords that are easily broken, and his Opinion of Self-ability discovered itself by his Supposition, *Tho' all Men should deny thee* : He might well have said, Lord, I would not deny thee, tho' all Men should ; but he speaks as if there were some particular Ability in him to resist Temptations, and his Purpose was like *Samson's* green Witha. Such Suppositions are hazardous and suspicious, tho' useful, if managed with Humility ? 'Tis a great Mystery (says one) to purpose so, as yet to believe we can do nothing, and also to believe that Christ's Strength is as effectual for mortifying such a Lust, as if it were our own ; and I add, thirdly, to endeavour as industriously, as if we could do all alone. And indeed 'tis through Ignorance or Neglect in all these that our Purposes miscarry, Pride hinders the first, Unbelief the second, and Sloth the third.

There are other Reasons also, therefore let me ask you, 2dly, Do ye think that Purposes or Promises, yea or Vows can break the Inclination to Sin, of themselves ? or break the cursed Union that's between the Heart and Sin ? They are ordinarily the Effects of strong Convictions, which do not always disengage the Heart and Affections to Sin ; and when these are not loosed from Sin, no Bonds will be strong enough. I have formerly shewn you, that Convictions may make a Man purpose, yea and pray also against Sin, when the Heart and Affections may secretly dissent and desire that God should not hear ; and if the Affections seem at any Time to conspire with an enlightned Judgment against Sin, yet they are exceeding mutable and unsteady ; and when they are either low, or rather biased the other way, no wonder our Purposes be ineffectual. 3. They

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sometimes miscarry by Reason of sinistrous Ends; may be you are ashamed of your Passions, or you are afraid your Corruptions should make some Eruption to your Disgrace and Infamy, or ye intend to bottom your Hopes upon the Grave of such a Lust, or ye design Freedom from such an impetuous Lust rather for your own Ease and Quiet, than out of Love to Holiness or Hatred to Sin. And some resolve and engage against Sin, only to shift and for the Time put by a present Challenge for what is done, without any more of it, or to be an Excuse for letting a good Frame of Spirit go, or at least to ease the Mind, as if engaging were performing.

But it may be some have such Experience of the Treachery of their Hearts, that having purposed so often, and yet failed, they think it in vain for them to take up new Resolutions; yea having broken their Promises they made to abstain from such a Sin, they think it better to promise no more, and come under no more Engagements against Sin.

Ans^r. It is not arbitrary to us to bind or not bind ourselves against Sin, we are obliged to fortify ourselves against it as strongly as we can, and to fortify our Resolutions by Promises to and Covenants with God against Sin; and sure, such as do not so, are more easily prevailed against, and are sooner entangled; if many Cords bind you not, the one of a simple Resolution will not. If your Purpose to mortify Sin be sincere, why will ye not corroborate it? But here appears the Treachery of our Hearts, we will certainly sin, think we; and since it must be so, we endeavour that it be as little Trouble to us as may be, that our Sin may want these Aggravations, which make it biting and stinging to our Consciences. Finally, I doubt the Lord letteth the Man fall that will not engage, because his Refusal saith as much, as he trusted not God for his Assistance to perform or keep his Engagements.

But is not Sin after special Engagements against it, more heinous than if there had been none. *Ansuv.* He that engages not, he is more accessory to his own Sin, in not using all God's Ways for preventing it, and he sins more inexcusably in omitting that which was in his Power to do: As on the other Hand, the Man that performs his Engagements to God, is more acceptable to God, than he that simply forbears Sin; in as much as it manifests a greater Abhorrence of Sin, and manifests a Regard to a double Command, viz. of Abstinence from such a Sin, and of keeping our Promise or Vow to God; the simple Forbearance of Sin, is a Compliance with a single Command only, and doth not manifest so much of the Man's Aversion to Sin.

If any ask then, How shall we purpose and engage against Sin, so as we may be disentangled of it, and effectually get it mortified? *Ansuv.* 1. Be sure ye be sincere in them. 2. Be sure your Affections concur with your Judgment, else they will entangle you. Yet 3. See that ye be also deliberate, and that your Resolutions and Engagements against such a Lust be not, only from the present Heat of Affections. 4. Strive to keep such a Frame as ye had when ye engaged, that Air of God and Hatred of Sin ye then had; and be often thinking on your Engagements, humbling yourselves for the least Breaches of them. 5. Take in the Spirit's Assistance in your Purposes and Endeavours. 6. If one Engagement bind not strongly enough, we must renew and multiply them: If one Knot hold not (says one) we must cast more, that we may never want some Bond over our Head. And whereas our Breaches aggravate our Sin, we must bring these Aggravations, together with the rest of our Sins, to Jesus Christ for Pardon; and maintain our Peace (says he,) rather by repeated Acts of Faith and Repentance, and by often washing ourselves from the Filth of these

those Sins, than by pleading no Breach at all. And see that ye suffer not the Guilt of the smallest Breach to ly for any while unrepented of, least it make way for more and greater Breaches. Thus ye see how a poor Creature may keep up his Hope of eternal Life and Assurance of an Interest in God, when he is under Convictions of many Breaches with God, and great Short-coming in Mortification. I add another Consideration, to clear this, know that our Engagements against Sin do not tye us to be altogether without Sin, (tho' the Holy Law of God doth) such Purposes and Engagements were foolish and impossible; but they oblige us honestly and sincerely to wrestle with and oppose Sin: We cannot oblige ourselves to overcome it, but to use the Means which are in our Power against it, and to leave nothing unessayed that we think may mortify it. And therefore a Believer may plead he has not broke his Engagements, notwithstanding many Infirmities, and many Stirrings of a Corruption, yea even when there is some visible Outbreaking of it; seeing we do not, nor cannot absolutely oblige ourselves as to the Event: He may even in this Case say (in an evangelick Sense) that he has not broken with God, his Conscience bearing him Witness that he dealt not falsely with him (*Psal.* 44. 17.) and that he bound himself to nothing but what he intended to perform, and what he had actually endeavoured in some Measure to perform, and when that he is overcome by Sin, he yields not consents not, approves not, delights not in it, but dissents, protests, and cries out as a chaste Woman when forced, and is made more watchful and more fearful to be overtaken again every Time he gets up; and knowing the Treachery of his Heart, dreads it, as one recovering from a dangerous Disease dreads the Return of it, when he had rather die, than return to it, when his Heart bleeds for the Abuse of God's Grace. In this Case thou may maintain thy Peace, and there's Ground

of Hope that Grace shall in the End be victorious over thee. I speak to such as are ready to dispond, (if others will needs abuse it, upon their Peril be it,) shall I sin and break with God, and repent and engage of new; and again break, and again engage? Shall I defile myself, and again defile and wash? If this be not to cast myself out of Covenant with God, and to abuse his Grace, what is it? Can this consist with begun Mortification? But knowest thou not that every Sin against God, yea against thy Covenant with God, does not dissolve the Covenant, *Jer. 3, 1, 4, 12, 13, 19, 23. Thou hast played the Harlot with many Lovers, yet return again to me saith the Lord. Wilt thou not from this Time cry unto me, My Father, thou art the Guide of my Youth, ---Return thou backsliding Israel, saith the Lord, and I will not cause mine Anger to fall upon you, only acknowledge thine Iniquity, &c. See 1 John 2. 1, 2. My little Children, these Things write I unto you, that ye sin not. And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.* It answers thy Case fully. His Mercy is not narrower than ours, which should extend beyond Seventy-seven Times; he heals Backslidings more than so many Times.

The last Case I shall speak to, is that of such as are in Doubt about their Condition, because they find not Mortification growing, but the Strength of Sin is much the same it was long ago.

Answ. Some are sinfully curious in inquiring after the Measure of their Progress in Holiness and Mortification, that they may glory in it; but for a Man to *search out his own Glory, is not Glory. Prov. 25. 27.* And sometimes to prevent this, the Lord hides the Advantages they have over Sin from some of his People; he draws a Vail over their Graces and Attainments, and discovers the Strength of

of their Sin, that he may necessitate them to make more Use of Christ, both for Righteousness and Sanctification. And indeed, according to the usual Chance of War, there are so many Ups and Downs in the Christian's Case, and so many Turns and Vicissitudes in the Success that Sin and Grace have against each other, that one can hardly judge of the Measure of his Mortification; for he that is victorious one Day, yea one Hour, is led captive the next.

I did formerly give some Discoveries of Short-comings in Mortification. Now if thou wouldst know thy Progress in it, (1.) How stands thy Heart affected to the Things of the World that feed Sin within? Are they lower in thy Esteem? The weak Disciples were contending for Precedency the Night their Master was taken from their Head: yet after, we find even the *Apostle born out of Time*, counting *that and all Things loss and Dung for the Excellency of the Knowledge of Christ Jesus his Lord. Phil. 3. 7.* Knowest thou better how to part with them? Canst thou distinguish between complaining of God, and complaining to him for want of them? Angry *Jonah* evidenced little Mortification. (2.) How carry ye in Reference to others, or to the Society ye are in? Flattery, Contention or Envy, (the Ordinary Diseases of unmortified Souls) bewray want of Mortification, or great Short-coming in it. [3.] How carry ye in reference to Temptations, especially when they come in Time of Duties? Does the Heart rise, recoil, is it frightened at them? or is it easily set on Fire, at least brought to treating Terms. [4.] How carries thou in reference to Reproofs? A mortified Man will bear well with them, whether they be well managed or not. *Asa* bewrayed much want of Mortification; it argues strong Corruption, when a Reproof wakens it, and occasions more Sin.

But take some Marks of further Proficiency in Mortification. I. Hast thou a fixed Resolution to seek thy

Heart's Ease, Rest and Satisfaction in God alone, and that in the heaviest and most calamitous Time? *Hab. 3. 12. Altho' the Fig-tree shall not blossom, neither shall Fruit be in the Vines,--- yet will I rejoyce in the Lord, I will joy in the God of my Salvation.* Is thy Expectation purely from him? And if thou hast a Competency, or may be Abundance of the good Things of this World; yet are all thy Springs in him? And when thou wants, canst thou take God's Bill of Exchange, and believe that all will be answered either here, or in the Land where Holiness and Glory dwells? 2. Dost thou put thy Mouth in the Dust, when under God's Rod? Dost thou adore the Wisdom of God in chusing such a Rod for thee? Do private Afflictions melt thee, or break thee? Impatience argues a great deal of Impenitency and Unmortifiedness. If the Liveliness of Sin be thy Grief, thou wilt be content that he should rid thee of it, and make thee Partaker of his Holiness any Way he will. Canst thou submit to Desertions, I mean, so as to keep up thy Love to God, and thy Purpose to call on him Night and Day, and in the Morning to prevent him with thy Prayer? *Psa. 22. 1, 2. My God, my God, why hast thou forsaken me? O my God, I cry in the Day-time, but thou hearest not, and in the Night Season, and am not silent: But thou art holy.* Can ye wait the Lord's Time? Can ye after the greatest Earnestness in Prayer, make a Reference to his good Pleasure? Does the Case of the Church of God afflict thee more than thy private Case? Or canst thou sit down quiet with thy personal Accommodations, when thy Conscience tells thee, that thou art accessary to the common Calamities of others, as *David*? 3. Canst thou retrench thyself in what God allows thee, when the using of thy Liberty is like to be a stumbling to the Weak? *1 Cor. 8. Rom. 15.* 4. Are spiritual Pollutions as loathsome to thee, as bodily Sins? Or rather, is thy great

greatest Care, to keep thy Heart pure? O, but these who cannot overcome the bordering Towns or Castles of a Land, are far from overcoming a whole Land.

I shall shut up all with some Uses that we should make of these Remainers of Sin in us, which by our utmost Diligence we cannot fully mortify. 1. When thou observes the Strength even of the broken Forces of Sin which thou wouldest earnestly expel, and yet art not able, thou must needs see Cause to ascribe the begun Destruction of Sin, and Conquest over it, not to thy own Ability or Free-will, but to the Grace of God. And indeed, if every Man have sufficient Power to cast down Sin from its Dominion, and to give it a deadly Wound, it is strange that no Man should have Power totally to destroy it, or to kill it out-right; for he that may do the greater, may do the less. The Hypothesis of effectual Grace does easily solve the Doubt, and refers the Reason that Sin is not destroyed wholly in every Believer, to the good Pleasure of God; but the Hypothesis of Free-will and sufficient Grace will never do it. 2. Let the feeling of the Relicts of Sin further Self-denial and Humility, and hide Pride from thine Eyes, 2 Cor. 12. 7. *Left I should be exalted above Measure through the Abundance of Revelations, there was given to me a Thorn in the Flesh, the Messenger of Satan to buffet me, lest I should be exalted above Measure.* Let them provoke the lively Exercise of every Grace, and train thee up in Prayer, Verse 8. *For this Thing I besought the Lord thrice; and in Dependance, V. 9. My Grace is sufficient for thee, my Strength is made perfect in Weakness.* Admire the Freeness of his Grace, and the Greatness of his Power, in carrying a poor weak Creature to Heaven; which is more wonderful than the carrying of a small burning Candle through the tempestuous and blustering Air.

3. See the Ugliness and Treachery of the old Man, and the Misery Christ came to deliver from. If ye credit not what the Word says of it, see it in yourselves, see the Enmity that's in your Nature to God; if ye see not ill enough in one Lust, look on more; had ye only seen this at your first Conversion, ye might have forgot the Sin and Misery the Lord Jesus has delivered you from. 4. Let this provoke Compassion to such as are in Bondage to Sin, and Meekness to such as through Weakness fall, and are entangled with Sin. *Gal. 6. 1. Brethren, if a Man be overtaken in a Fault, ye which are spiritual, restore such an one in the Spirit of Meekness, lest thou also be tempted.* Tit. 3. 2. --- *steering all Meekness to all Men.* 5. Let this confirm you also in the Doctrine of Justification by free Grace. All natural Men go about to establish their own Righteousness, and in the renewed Man there's often some Inclination to it, and some Neglect of Christ's Righteousness (this Inclination may rise when other Lusts are almost buried, it troubled Mr. *Knox* when he was near to die, yet was quickly overcome) even when we have most need of it. And hence our Confidence grows, as inherent Righteousness grows: O, what then would we have done, were there no Sin in us, nothing to necessitate us to fly to Christ's Righteousness, if as it is, there's some Inclination either to set up our own alone or in Conjunction with Christ's! The Lord will have his People looking both on their Justification and Sanctification every Day as new Gifts, and that Song to be daily in our Mouths, *Psal. 103. 1, 2. Bless the Lord, O my Soul; and all that is within me, bless his holy Name, Who forgiveth all thine Iniquities, who healeth all thy Diseases.* 6. Be longing for the coming of Christ, and for thy full Redemption; welcome him for this final Deliverance from Sin. Let this commend Heaven to you and make it Heaven indeed.

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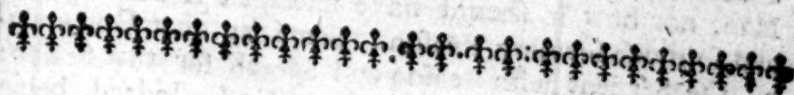
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Mr. CARMICHAEL'S

Three Last

SERMONS.



Gen. iii. 15.

*And I will put Enmity between thee and the Woman,
and between thy Seed and her Seed : It shall bruise
thy Head, and thou shalt bruise his Heel.*



P O O R Man's Head was now upon the Block,
and lo here the first Intimation of Relief. Sin
and Misery were now got into the World,
and Mankind was now in a hopeless and
helpless Condition; and here the first Break
of Day and dawning of Deliverance, and the first Disco-
very

very of the Compassion, Grace, and tender Mercy of God to Sinners.

In the Words we have 1. A Promise of Deliverance, wrapt up in a Threatning against the Serpent. 2. A Hint of the Manner of Man's Deliverance, and of the Serpent's Ruin.

For the Explication of the Words: *First*, They are directed to the *Serpent*, by which is to be chiefly understood *Satan*, called *the old Serpent* the Devil. For tho' some Part of the Threatning belong to the Instrument that he used, *Ver. 14*, yet it is plain that Satan is mostly meant, by comparing the Text with *Rom. 16. 20. And the God of Peace shall bruise Satan under your Feet shortly.* 1 John 3, 8. *He that committeth Sin is of the Devil, for the Devil sinneth from the Beginning.* *Rev. 20. 2, 3. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and cast him into the Bottomless Pit, and shut him up.* It cannot be conceived, how a brute Creature should have been capable of such a Plot against the Glory of God and the Happiness of Man, nor how it should have managed it with Speech, and so much seeming Reason. Some say that God endued the Serpent with Reason and Speech for that Season: But that is no small Reflection on God. Indeed, being used by Satan as the Instrument, it is involved in the Curse, and is become hateful to Man; there is an Enmity between Man and it, and the Sight of it ought to quicken our Enmity against Satan; yet every one of them have not their Head bruised, and but very few of Mankind have their Heel bruised by that Creature: So that we must not understand it literally.

By *the Woman* is not meant *Eve* only, or one individual: Hence, some infer that there's a bitterer Enmity between Satan and Women, than between him and Men,

that

that Sex being the weakest, and most subject to Fears and Suspensions, and so the apter to conceive Hatred.

By the *Seed of the Woman* is to be understood, First, and especially, Jesus Christ, in the same Sense that he is called *the Seed of Abraham*, of David. Sometimes *Seed* is taken collectively for a Multitude, sometimes for a singular or particular Person, *Gal. 3. 16. To Abraham and his Seed were the Promise made: He saith not, and to Seeds, as of many; but as of One, and to thy Seed, which is Christ.* It was Christ then that was mainly meant by *Seed*, in the Promise to Abraham. *Gen. 12. 1. 2, 3. and 18. 18. and 22. 18. In thy Seed shall all Nations of the Earth be blessed.* Which Places are explicatory of this *Seed* in the Text, and a Confinement of this Promise to the Family of Abraham. Here he is called *the Seed of the Woman*, 'tis like with some Respect to his taking Flesh only of a Woman, *Isa. 7. 14. Behold a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel.* Yet here. 2dly, We must also take in Christ's Elect *Seed.* *Heb. 2. 13. Behold I, and the Children which God hath given me.* Compared with *Rom. 16. 20. And the God of Peace shall bruise Satan under your Feet shortly.* For they are Parties in this Quarrel and Enmity, they have their *Heel* bruised, and they bruise Satan's *Head*, *Rom. 16. 20.* And seeing all that's here said of the Woman's *Seed* agreeth to all the Elect, why should we not think them included in this *Seed*? Yet in a different Sense, the Enmity and the Victory are perfect in Christ, not in us. 'Tis remarkable that when the Promise is made concerning the *Seed*, the believing Parents are included; hence *Gen. 22. 17. I will multiply thy Seed,* *Heb. 6. 14. I will bless thee and multiply thee:* Even so, when the Promise is made to the believing Parent, the believing *Seed* are included, hence *Gen. 12. 3. In thee shall all the Families of the Earth be blessed;* *Act. 3. 25.* The Apo-

file

He expounds it, *In thy Seed shall all the Kindreds of the Earth be blessed.* The Enmity then is not only between Christ personal and the Devil, but between Christ mystical and the Devil. And the Victory over Satan is promised, not only to Christ personally considered, but to Believers who are his Seed; yet in a secondary Sense only; *Rom. 16. 20. And the God of Peace shall bruise Satan under your Feet shortly.*

By the *Serpent's Seed*, are meant the Reprobate World, for so they are called, *Matth. 3. 7. Matt. 23. 33. Ye Serpents, ye Generation of Vipers. John 8. 44. Ye are of your Father the Devil. Acts 13. 10. Thou Child of the Devil. 1 John 3. 8. He that committeth Sin is of the Devil.* And to them agrees what is spoke of the Serpent's Seed, viz. their Enmity and Opposition to the Godly, as far as in them lyeth.

By the *Serpent's Head*, is meant his Craft and Power; by his Cunning he had contrived Man's Ruin. This Policy or Power is to be bruised or crushed. The Word is used only here, and *Job 9. 17. He breaketh me with a Tempest.* This is expounded *John 12. 31. Now is the Judgment of this World, now shall the Prince of this World be cast out. Col. 2. 14, 15. And having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it, 1 John 3. 8. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil.*

Heel or *Foot-sole*, a figurative Expression also, intimating the Ineffectualness of Satan's Attempts against Christ and his Seed, he may wound them, but not mortally; he had a Hand in bringing Christ to the Cross, thereby he wounded his *Heel*, his humane Nature, but that brought him under Christ's Feet. Some (*Musculus*) think it not proper to attribute bruising to Satan, and therefore render it, *Concutiet*, he shall smite his *Heel*.

June

Junius thinks there's nothing here attributed to Satan; as if he could hurt Christ or his Kingdom, but that the Word imports only Satan's Cunning and indirect Attempts, as *Gen.* 47. 17. And that when he is just about to bite, Christ shall tread upon him. *Isa.* 25. 8. *He shall swallow up Death in Victory.* 1 *Cor.* 15. 57. *Thanks be to God, which giveth us the Victory through our Lord Jesus Christ.* Secondly, We have in the Words the Manner of our Deliverance pointed out. 1. Whence has it its Rise? From infinite Wisdom and Mercy, *I will put.* 2. How will he do it? He will break that League and Friendship that Sin had made between Man and the Devil, from this their Sin and Misery had its Rise. Now this does import the Recovery of Man to Favour with God, and to the Image of God; for while Man abides in Sin, this Friendship lasts. *John* 8. 44. *His Work he does.* But what shall be the Event and Issue of this Enmity and War? *Answ.* This Seed of the Woman shall conquer Satan, and destroy his Kingdom; but first he must suffer by Satan's Means, and have his Heel bruised. In the latter End of the Words the singular Number is used, *he* and *thy*, rather than *thy Seed*; because Christ was to vanquish the old Serpent, who seduced our first Parents; and he being destroyed, his Seed perish with him. *John* 12. 31. *Now is the Judgment of this World, now shall the Prince of this World be cast out.* *John* 14. 30. *The Prince of this World cometh, and hath nothing in me.* Now it is observable, that tho' first the Woman's Seed is mentioned, which meaneth all the Godly which were to come of her, yet the Pronoun *It*, or *He*, as it is in the Hebrew, does plainly denote some single Person, *viz.* Christ.

This was the First, and for ought we know, the only Declaration of God's Purpose about our Redemption made to our first Parents. This was all that the Faith of the People

People of God had for some Ages to live upon, and this was the Foundation of all the Religion of succeeding Ages, and to which all the Sacrifices from the Beginning had Respect.

There be some that would hence infer the Covenant of Grace to be as large as the Covenant of Works, and the one to be made with all Mankind as well as the other, and that all Mankind had some Revelation of Christ in their first Parents: And thus they think to weaken that Argument against universal Redemption, taken from the Non-revelation of Christ to most of Mankind; seeing we cannot suppose God to have really intended the Salvation of all by Christ, and not have given all a sufficient Revelation of him. But I. *Adam* is never spoke of in Scripture, as a publick Person, in respect of the second Covenant, as he is in respect of the first, *Rom. 5. 15, 16, 17, 18.* 'For if by one Man's Offence Death reigned by one, much more they which receive abundance of Grace, and of the Gift of Righteousness, shall reign in Life by One, Jesus Christ. Therefore as by the Offence of One, Judgment came upon all Men to Condemnation; even so by the Righteousness of One, the free Gift came upon all Men unto Justification of Life.' Had *Adam* been guilty of Unbelief, and so have forfeited the Benefit of the second Covenant; that had not prejudged his Posterity of the Good of it. Now it is certain, that this Revelation of Jesus Christ, was in a few Ages utterly lost; and no Wonder, considering the Obscurity of it, and Man's Proneness to corrupt all Divine Revelations and Institutions. Indeed all the Superstition and Idolatry, which the apostate World fell unto, was founded on an Opinion, that there was some Way for attaining to the Favour of God; but what that Way was, they were in a few Ages as utterly ignorant, as if there had never been any such Revelation: And the Knowledge

ledge of it not being transmitted to Posterity, or there being no Revelation made of it to them, by no Law were they bound to know it, and so shall be judged only by the Covenant of Works. And for the Heathens Notion of a possible Way of recovering the Favour of God, whatever it was founded on for some Ages at first, it does now, and did partly then proceed from their Mistakes and carnal Apprehensions of God, and their Ignorance of their exceeding Sinfulness; for we see that when *Adam* has any fresh and lively Sense of it, he runs away from God. Indeed it is natural to apprehend a natural Love in God, (which *Arminians* call an *Antecedent Love*) strongly inclining him to the Salvation of all, which destroys free Grace, and is as unsuitable to the Nature of God, as the *Jewish* Fables of God's afflicting himself in a secret Place, for the burning of the Temple, and for their Captivity, and that for these he smites his Breast, and pours two Tears into the Ocean every Day: So the Heathens made *Jupiter* to lament the Destinies which he could not mend, and the *Alcoran* makes God wish well to *Mahomet*, but cannot free him from Death.

But to conclude this, God's discriminating Love is plain from this first Promise, There is *the Seed of the Woman*, and *the Seed of the Serpent*. The *Messiah* is not promised to all, Christ the Seed of the Woman is not promised to the Seed of the Serpent, nor suffers for that Seed. Christ broke the Serpent's Head, and destroyed Satan, as a publick Person for the whole Elect Seed, but not in the Room and Stead of the Seed of the Serpent; yea, you see that in the very first Promise of Christ, there are some excluded, viz. all the Reprobates, called the Serpent's Seed; their Enmity is foretold as soon as Christ is promised, and their Ruin is foretold as soon as the Salvation of the Elect Seed. And indeed if we observe

the Words, and consider the Context, they are as much a Threatning to the One, as they are a Promise to the other.

The Text affords great Variety of weighty Matter. I shall only touch upon it, and only name some Truths from the Words. We see that there's an established Enmity, and irreconcilable Feud between Satan and his Followers on the one Side, and Christ and his Followers on the other. Satan gets Power to vex and trouble the Church of God, and to leave some Marks of his Malice upon them, both in their inward and outward Condition; but Christ with his Followers, shall at length utterly overthrow and crush them. And O, what a sweet Scripture is this, and how much to be studied. Here the Marrow of the Old and New Testament, and the first out-breaking of God's eternal Counsel and glorious Contrivance about fallen Man.

Observ. 1. That God did not leave all Mankind to perish in their Apostacy from him, and in their contracted Friendship with Satan. The Salvation of Sinners was now as near to an Impossibility as could be; Satan knew the Threatning, and concluded that if he could entice Man to Sin, he had ruined him, and involved him in as irreconcilable Wrath as himself was under; he knew Man could not, and supposed God would not interpose; or if he would, he knew he could not die nor suffer: Therefore Christ must be Man and God both, that he may suffer and triumph also. Satan was at his first Fall cursed, he is again for his Accession to Man's Sin cursed, and the Beast that was but the Instrument is cursed, v. 14. the Earth is cursed for his Sake. v. 17. yet himself is not cursed. Here appears the Kindness and Love of God our Saviour, (he will not have us looking only to the Kindness of Christ our Saviour, but chiefly to the Fountain Love of God,) *Tit.* 3. 3, 4, 5. *After that the*

Kindness

Kindness and Love of God our Saviour toward Man appeared. Here is opened up the sealed Fountain of his Heart, which no Sin could dry up. Man is now wholly at free Grace's Courtesie, and yet unmeet for Mercy; but Mercy unasked, and no doubt unexpected, steps out, when they had no Confidence to ask it. It was in Contemplation of this promised Seed, that they were for a Moment reprimed, that the Sentence of Death did not immediatly after they had sinned take Place, and this was all they had to quiet their fearful Consciences with. The Woman's Seed dieth, (which upon the Account of the Lowness of his humane Nature and his overcoming of Death, is called but the *bruising of his Heel*) and *bruisheth the Serpent's Head*, which carries in it the Destruction of Death, for thereby he destroyed him that had the Power of Death, See *Heb. 2. 14.* *Forasmuch then as the Children were Partakers of Flesh and Blood, he also himself likewise took Part of the same, that through Death he might destroy him that had the Power of Death, that is the Devil.*

2. Obs. That albeit this be not a personal Satisfaction made by the Guilty Man, yet it is a legal Satisfaction, according to God's own Law, by which the near Kinsman was to redeem the lost Inheritance. He is our near Kinsman, *Job. 19. 25.* *I know my Redeemer liveth, Heb. my Kinsman.* The Seed of the Woman did not abrogate the first Covenant or Law, nor the Sanction of it, for Unbelievers are yet under it, *John 3. 36.* *He that believeth not the Son, shall not see Life, but the Wrath of God abideth on him.* Some say, there was here a Relaxation of the Law, in the Transfation of the Punishment to another. Indeed all positive Laws are relaxable, and the admitting of this infers no Change in God, for he can abrogate Laws, which is more (as he has done the Ceremonial) supposing he had not declared he would not do it, and this without

any Change in himself. Some say, that in reference to the Elect, the Obligation to Death first and second, was declared null by the Promise in the Text. But neither is this true, for before they are in Christ they are obnoxious to it, *Eph. 2. 3. And were by Nature the Children of Wrath even as others.* Some chuse rather to call it a Declaration of the Meaning of the Threatning, which in God's Intention and Purpose was purely legal, *viz.* in respect of the Reprobate, that they should actually and eventually die the first and second Death, except that God intended in many to suspend the present Execution of it, and that upon Christ's Account also; and that it was in respect of the Elect partly Evangelick, *In the Day thou eatest, thou or thy Kinsman, or thou and all thy Children, shall die* the first and second Death, or else I must substitute One in thy Room. 'Tis true, *Adam* was not to believe this Exemption till it was revealed, nor was he bound to believe that God would not provide a Remedy, he was not obliged to despair between his Fall and the Promise in the Text, but to believe that God was able to save him, and to rely upon that according to the Law of Nature; for the Threatning did only shew what God might justly do, not what he absolutely would do; so *Adam* was not absolutely to believe he should die, nor yet that he should not die, as the Serpent would have persuaded him, *Gen. 3.* If any say, May not Sinners hope that all his Threatnings against them, in reference to this Life, and that which is to come, may admit of tacite Conditions. *Answ.* Gospel Threatnings are not only declarative of what Sin deserves, but also of what shall be the Event; they are not simple Threatnings, but certain Predictions, or they are such Threatnings as are confirmed by an Oath, and so declared to be irrevocable, *Heb. 3. 11. So I swear in my Wrath, They shall not enter into my Rest. V. 12. And to whom sware he that they should*

should not enter into his Rest, but to them that believed not. And this may also obviate a Doubt which some may have about the Promises, Why may not the Lord relax them, or have some secret Condition, that I know not of, in his Promises, as he had in this first Threatning, for in the Promises we have all the Evidences that can be of the Certainty of them as to the Event. And indeed there's a great Odds between Promises and Threatnings, in this respect, that Promises give to the Party a Right to the Thing promised, and so cannot be loosed without the Parties Consent: A meer Threatning does only declare the Desert of Sin in the Person sinning, yet when confirmed by an Oath, as *Heb. 4. 3.* or has any other Declaration of God's Purpose annexed to it, it is as irrevocable as his Promises. We might hence draw many useful Inferences.

Hence, what Support to our Faith! And what Answer to make to the Law! Our Kinsman was bruised, &c. We may learn with what Boldness all the Seed of the Woman may now come to Christ as being some Way a-kin to Christ, he was the Churches Comfort in all their Straits of old, in Case of Sin, as in the Text; and in Case of outward Distress, the renewing of the Promise was the great Incouragement that God would not destroy them, *Isa. 7. 14.* *Therefore the Lord himself shall give you a Sign, Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel. Mic. 5. 5.* *And this Man shall be the Peace when the Assyrian shall come into our Land.* And still it is so to us. Now his divine Nature is the great Support to our Faith and Comfort; yet his being of our Flesh is a great Inducement to come to him, and a Help to our Faith and Comfort: Without his Divinity it will be Comfortless, but as united to the Godhead it is a rich Mine. May we suppose ye had a Brother in any Court, that were as much in Fa-

your with the King, as he is with God, whom ye could acquaint with your Case, as easily as ye can do him; would ye not be often at Court, and would ye not come more freely, at least be often sending thither? Are the Promises far off to you? Is Pardon, Grace, Peace, Healing, Righteousness or Strength far off from you? Why are they strange to you? Why are ye strange to Christ? Will he hide himself from his own Flesh? Rich and Poor are equally near to him, may not this help our Weakness in coming to God? Of old few Sea-faring Men ventured on the Ocean, but coasted along the Shore for want of Skill. The Godhead is a boundless Ocean, ye dare not venture on it; here a safe and easy Shore, by which ye may come to God, without Fear of being swallowed up. And learn hence to plead your Part in him, plead this Relation to him till ye get a nearer, as the People plead a general Relation to God, *Isa. 64. 7. 8. But now O Lord, thou art our Father, we are the Clay, and thou our Potter, and we all are the Work of the Hand.* David took it well of the Men of *Judah*, but Christ will take it better, he will not scorn thee as some do their poor Kindred.

It was one great End he had in his assuming our Nature, that he might be a merciful High Priest. The Angels would have made greater High Priests, but they would not have had such Bowels as one Man has to another. *Heb. 5. 1, 2. Every High Priest taken from among Men, is ordained for Men, --- who can have Compassion on the Ignorant and on them that are out of the Way, for that he himself is compassed with Infirmary?* So *Heb. 2. 16, 17. Wherefore in all Things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Priest, &c.* (And now he cannot more cease to be merciful, than he can cease to be Man, or dissolve the Union of his Natures, which shall

never

never be,) In the *Greek* it is *ἐλεεινὸς γινώσκει*, that he might be made merciful. The Expressions of his Compassion there used, cannot be merely metaphorical, as often such Words are when attributed to God under the Old Testament; for the Word imports such Mercy, or rather being merciful in such a Way, as being God alone, could not have been. Indeed God cannot be made more merciful by taking on our Nature; but thus he became merciful in a new Way, and in a Manner more comfortable to us, even as Man. Nothing can be added to the Greatness of God's Mercy, and there's no Mercy in the humane Nature, but what it had from the Divine; and had he not had the Mercy of the Godhead to enlarge his Compassion to Sinners, his Mercy could never have held out: But the Assumption of the Seed of the Woman adds a Kindliness and Naturalness (as one says) to his Mercy to us, so that what is metaphorically spoke of God, is literally true of the Mediator. And tho' now in Heaven he has no afflicting Passions, or which import Infirmary and Frailty as he had on Earth, yet for the Substance they are the same, and instead of that afflicting Frailty that was in them, there's now a greater Largeness and Liveliness of Affection, which do as effectually prompt him to relieve us. Sure our High-Priest laid not aside his Love, Pity and Compassion when he entered within the Holy Place. You will say, Tho' he was the Seed of the Woman, yet not having Experience of Sin as I have, what can his humane Nature further his Compassion to me. *Answ.* 1. What makes a gracious Soul pity them that are fallen, but 'tis Conformity to Christ, *Gal. 6. 1.* Brethren if a Man be overtaken in a Fault, ye which are spiritual, restore such an one in the Spirit of Meekness. 2. He felt the Guilt of more Sin and in a livelier Manner than ever thou did, he knows what Desertion for Sin, what a Wounded Heart is, and what the

Bitterness of Sin is. And 3. He was grieved for the Sin of others, and so knows how to compassionate these who are grieved for Sin in themselves. And Finally, Why may we not say, that as when he healed the Sick, he used to take the Sickness as it were on himself, *Matth. 8. 16, 17.* And some Way to afflict himself, (*Joh. 11. 38. Jesus therefore groaning in himself,*) by Sympathy, tho' he was never sick: So being to satisfy for the Elect's Sin, when he saw any of them sin, he might be said to be affected with it, as if it had been his own. Some think that, the Meaning of that obscure Place, *Matth. 8. 16, 17. Himself took our Infirmities, and bare our Sickness.*

Let none say, What is all this to me, Christ is not promised to the Serpent's Seed, and what know I but I am one of these, I find such Enmity to God and Christ. This I obviated the last Occasion, only now 1. Ye may be among the other Seed for ought ye know as well, and a *May be*, is much in this Case. 2. They are not all the Serpent's Seed, who have of the Serpent's Seed in them. 3. Is thy Enmity thy Burden? Art thou willing to lay it down, and to come over to Christ's Side?

3. *Obs.* That the Recovery of lapsed Man is originally and solely from God, *I will put.* Adam did not propose nor devise this, but was flying and hiding when this News overtakes him; he was not called to Counsel. *Isa. 40. 14. With whom took he Counsel, and who instructed him, &c.* Nor was he so much as in speaking Terms with God. There's neither Merit, nor Motive, nor impulsive Cause in Man. His Misery could be no Cause, for the fallen Angels were no less miserable. And indeed this is a Plot worthy of infinite Wisdom, as well as Mercy, and which the quickest finite Understandings were so far from being able to find out, that when revealed they cannot comprehend it, *1 Pet. 1. 12.* but are yet at School, and

and learning it. And indeed it had been Blasphemy for Men or Angels to have spoke it, before it was revealed. *Jerome* makes *Isa.* 63. 1, 2. to be the Words of wondering Angels, 'Who is this that cometh from *Edom*, with died Garments from *Bozrah*? This that is glorious in his 'Apparel, travelling in the Greatness of his Strength?' And no Doubt the Words of the Text made the Devils amazed.

The Plot itself, the Designation of Christ for this Business, the Manner of carrying it on, the Stability of this Promise, the Choice of the Seed to whom its made, was solely of him, and he himself revealed it; *Adam* was not thinking of it when it was first motioned, God will needs carry the first News of it himself; had he sent Angels, guilty Consciences might likely have misdoubted them. 'Tis true he sends the News of this to us by Men gifted of Purpose for such Tidings, but 'till he himself reveal this Mystery to our Hearts, 'tis not understood nor received, *Matth.* 13. 11. 'It is given to you to know 'the Mysteries of the Kingdom of Heaven, but to them 'it is not given. *Matth.* 11. 25. I thank thee, O Father, 'Lord of Heaven and Earth, because thou hast hid these 'Things from the Wise and Prudent, and hast revealed 'them unto Babes.' And finally, 'Tis his proper Work to break the Sinners Friendship with Satan, and to reconcile them to himself, and all that's here promised is the Effect of his Grace.

Use. See yourselves scored off from all Sharing in the Glory of your own Salvation. Grace, Grace appears in the whole Contrivance and in the Application of it. Ye may read fallen *Adam's* Case, and your own too, *Ezek.* 16. 3, 4, 5, 6. 'Say, thus saith the Lord God unto *Jerusa'em*, thy Birth and thy Nativity is of the Land of *Canaan*, thy Father was an *Amorite*, and thy Mother an *Hittite*. And as for thy Nativity in the Day thou wast born, thy Navel 'was

' was not cut, neither wast thou washed in Water to supple
 ' thee, thou wast not salted at all, nor swaddled at all. None
 ' Eye pitied thee, to do any of these upon thee, to have Com-
 ' passion upon thee, but thou wast cast out in the open Field,
 ' to the lothing of thy Person in the Day that thou wast
 ' born.' 'Tis true that is spoke with Respect to *Abraham*,
 and his idolatrous Extract, but is applicable to every Nation,
 and to every particular Person. Does that Promise in the
 Text reach you? Know, ye were in no better, if not a worse
 Case than *Adam*, when it took hold of you. Therefore
 1. Own him in the whole Business of your Salvation from
 first to last, in the revealing of it, in all the Branches
 and Contents of it, and in bringing you to close with
 it, and making you to cling to it, in breaking your
 Friendship with Satan, and bringing you over to his own
 Side. 2. You that are yet on Satan's Side, and are beginning
 to weary, imploy him to bring you over to his Party,
 imploy him first to reveal this Mystery to you
 contained in this great Promise; *Matth. 13. 11. To you it*
is given to know the Mysteries of the Kingdom of Hea-
ven; to reveal Christ in you, and also to rescue you ef-
 fectually from Satan, to engage you in this Warfare,
 and to make you successful in it.

But more particularly let us consider this Enmity and
 War, and the Event of it. And that 1. With Respect to
 One's inward Condition, or with Respect to Sin and Ho-
 linefs. 2. With Respect to your outward Condition.

For the First. Satan has spued Sin, his Seed, into our
 first Parents, and they have transmitted it to all their Po-
 terity. Now these who are begot again by Jesus Christ
 they have his Seed in them; Grace or the Divine Nature
 is called *the Seed of God*, 1 John 3. 9. *Whoever is born*
of God doth not commit Sin, for his Seed remaineth in him
 not exclusively of Christ. This is that which makes us
 like Christ, and to represent him, as the Child does the
 Parent, hence called *Christ formed in us*; even as Sin

makes One represent Satan, 1 *John* 3. 2. *He that committeth Sin is of the Devil, for the Devil sinneth from the Beginning.* And Sin may be called Satan's Seed. Some speak ignorantly as if there were the material Seed of the Devil in Men, which may be they fetch from the *Turks Alcoran*, which says, that there is a Drop of black Blood in the Middle of every one's Heart, which they call the Seed of the Devil, and which they say, the Angels, having opened up *Mahomet* when a Child, washed out of him. Nor is their Notion much unlike to that of the *Cartesians*, about their *Glandula pinealis in cerebro*, from the Motion whereof proceeds all inordinate Desires.

From the whole Observe 1. Something supposed, viz. That Sin having entred the World, all Men are on Satan's Side and in Enmity with God, 'till this Promise take Effect on them. 2. That Satan's Interest is not at once destroyed, nor are the Elect at once perfectly saved; Satan has a Party still in the World, yea, he hath some Part in every Man here; none can say as Christ, *John* 14. 30. *The Prince of this World cometh, and hath Nothing in me.* He is at perfect Variance with Satan, Satan could get nothing in him to fasten his Temptations on: He has some Party and some footing in the godly Man, his Seed is not at once purged out, but is still stirring and conflicting and counteracting Christ and his Interest in the Soul; 'tis so ordered by the holy Majesty of God. Satan begot this Enmity, and God in his holy Providence suffers it to remain in Part.

Now for the First, 'Tis supposed that there is nothing in Men but Enmity to Christ, and a Heart working against him. There was nothing else in *Adam* when this Promise began to take Effect on him, and there's nothing else now in Sinners when it begins to be fulfilled on them. This is the Nature of Sin, and the best Notion we can have of it, Enmity to God, and to Christ, and to his Image; its

its contrary to him, its an Enemy to his Being, and makes the Sinner with God were not, *Psal. 14. 1. The Fool hath said in his Heart, there is no God.* And its pleasing to him to think, may be there is none. This Enmity in the Abstract, is in every natural Mind, *Rom. 8. 7. The carnal Mind is Enmity against God.* Much more is this Enmity in the Heart and Affections, and all the Members of the Body are imployed as Weapons to fight against him. Men hate him, not indeed as Creator or Preserver, &c. but as holy and righteous, as a Lawgiver and Judge; and this is for no wrong on his Part, but they have wronged him, and would be rid of him: This was manifest in *Adam.* And O if this Notion of Sin were more fixed in our Heart; it must be in every true Penitent. In Hell there is no Repentance, because there is nothing but Enmity to God there: In Heaven there's none, because there is nothing but Amity: Here, there is something of both in the Godly, indeed in the natural Man there is only Enmity. *Rom. 6. 12, 13, 14. Let not Sin reign therefore in your mortal Body, that ye should obey it in the Lusts thereof. Neither yield ye your Members as Instruments of Unrighteousness unto Sin, but yield yourselves unto God, as those that are alive from the Dead, and your Members as Instruments of Righteousness unto God. For Sin shall not have Dominion over you. Lev. 26. 40, 41. If they shall confess their Iniquity, and the Iniquity of their Fathers, with their Trespass that they trespassed against me, and also that they have walked contrary to me; and that I have also walked contrary to them, and have brought them into the Land of their Enemies; if then their uncircumcised Hearts be humbled, and they then accept of the Punishment of their Iniquity.* The Penitent bewails that he has walked contrary to God. There is nothing at all that befriends God in the natural Man, he is wholly for Satan, there is no Spark of pure Light within, for the Mind and Conscience are engaged against God, and

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conspire with Satan, the Foundation of whose Kingdom is laid in Darkness. May be the natural Man trembles at a Sight of the Devil, as being a Sort of Creature of another World, and being represented as an Enemy to Mankind. But is it not apparent how much Sinners conspire with him in his Enmity and Contrariety to God? Some there be that covenant with him, some expressly, others virtually, in many Places of the World he is familiarly conversed with, yea and worshipped. And did not Evil Spirits frequently and familiarly haunt Houses in Time of Popery, and seemed to do good Offices to them, and were called by the Vulgar, *Faries*, *Brounies*, by some *Familiars*, *good Neighbours*? And how well effected many are yet to Satan, appears by their Applications to him or his Instruments, in Case of lost or stolen Goods, or the like doubtful Cases. But what a secret Power and Interest has he with Thousands, where he is not so directly owned? How many do merrily dance when he pipes to them? How many willing, loving Slaves has he? His Power with them is manifest by their acting such prodigious Wickedness sometimes, at which even corrupt humane Nature in others is made to tremble. Others he deals more gently with, and puts them not on such hard Service, they are at Peace with him, and for a while he keeps Peace with them, they trouble not him, and he troubles them not: He has a Claim to them partly by his own Conquest, partly by their own Consent one Way or other, and partly by the Lord's holy and righteous giving them up to him, as a just Punishment of Man's first breaking [with him, and taking himself to Satan. And not only has he a Claim to them, but he has Possession of all out of Christ, (and one would think that this were enough to awaken Sinners.) May be some of them at sometimes take up some Dislike of their State, but yet are easily reconciled to it again, or make some little Breach, or fall at some Odds with the

Prince

Prince of this World, but soon reconcile themselves again.

Now when this Promise comes to take Effect on any Soul, the Lord Jesus comes and casts out Satan, and he seizes on the Soul, this is called his *apprehending* it, *Phil.* 3. 12. Satan is loath to lose the Sinner, but Jesus Christ that is stronger than he casts him out, and he must bring down and demolish *strong Holds* ere this be done, *2 Cor.* 10. 4, 5, 6. and put forth that Power whereby he is able to subdue all Things to himself. Satan pulls, and Christ draws, and the Father draws. Satan and the Sinner join all their Strength together, he does with Sinners as the *Turks* do with their Galley Slaves, that make them serve against their Friends and such as would set them free; only here the Difference, these do it by Constraint, but Sinners heartily join Issue with Satan, and resist Christ, as if he were about to hurt them. Now at length Satan is cast out, and the Sinner yields. *2 Chro.* 30. 2. Now be not stiff-necked as your Fathers were. *but yield yourselves to the Lord.* *Rom.* 6. 12, 13. 'Neither yield ye your Members as Instruments of 'Unrighteousness unto Sin, *but yield yourselves unto God.* Both Places allude to such as are besieged or assaulted. Hence Conversion is called a turning from Satan unto God; *Act.* 26. 18. *To open their Eyes and to turn them from Darkness to Light, and from the Power of Satan unto God.* See *Col.* 1. 13. *Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son.* *2 Tim.* 2. 25, 26. *And that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will.* See the Manner of Christ's conquering Souls, *Luke* 11. 21, 22. *When a Strong Man armed keepeth his Pallace, his Goods are in Peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his Armour wherein he trusted, and divideth his Spoils.* *Matth.* 12.

29. Or else how can one enter into a strong Man's House, and spoil his Goods, except he first bind the strong Man, and then he will spoil his House. 1. He binds the strong Man, puts some Restraint on Satan, he takes away the Power he had to lead the Man captive, does as it were cancel his Commission, Satan cannot come and go as he did, he was wont to come as a Man to his own House, now he comes as a Thief or a Rober, he cannot set such a Lust on Fire, nor blow up such a Corruption, nor send one such an Errand, nor imploy the Man's Eye, or Ear, or Tongue, or Hand, or Foot, as he did, he must have Christ's Leave now. 2. He spoils Satan of his Goods, the Members of the Body, and the Faculties of the Soul. Satan made a Purchase of them in Paradise, there they were marr'd and spoil'd, and unfitted for God's Use, and fit only for Satan's. Jesus Christ recovers them to the right Owner, he first makes them meet for him, and then restores them to him, he retrieves the Mind from Ignorance, Error and diabolick Light, sets the Will at Liberty from Lusts, breaks the Refractoriness of it, and makes it sweetly yield in this Day of his Power, *Psal. 110. 3. Thy People shall be willing in the Day of thy Power.* And so all within and without are now yielded as Weapons of Righteousness unto Holiness. 3. He takes away his Armour, that wherein Satan trusted. Satan thought he had secured his Interest in the Soul by customary sinning, which had strengthened the Habit of Sin, and hardened the Heart in it, and made the Man bold in Sin; Christ comes as a Prince and makes the Man tremble, he gives Repentance, and breaks the Stone in the Heart. May be (2.) Satan had corrupted a Man's Judgment, and fortified his Interest with carnal Reason: When the true Light comes, the Man sees himself a Fool. Or may be (3.) he has strongly engaged the Affections in Sin, and trusted to that; Christ

Christ disentangles them. Or may be (4.) he had fitted them with suitable Temptations. For as there is a malignant Influence and Energy in all Satan's Temptations, so he uses to choose out suitable Temptations, from Pleasure perhaps, Riches, or Honour; Christ imbitters them, and debases them, and so imbitters Sin; he enervates the Strength of them, they lose their Operation: And now having destroyed the Power of Sin, he destroys Satan's Reign in the Soul; for all the Title Satan has to Sinners, is by Means of Sin, which is his Seed.

Christ had done all this meritoriously upon the Cross, as a publick Person in the Elect's Stead, according to the Promise in the Text: There he judged, and cast out Satan, *John 12. 31. Now is the Judgment of this World, now shall the Prince of this World be cast out.* He was formerly judged, and cast out of Heaven; but becoming Head of sinful Men, he is again judged and dethroned by Jesus Christ. See this at length, *Col. 2. 13, 14, 15. And having spoiled Principalities and Powers; (Greek, stript them, hence Isa. 53. 13. He shall divide the Spoil with the strong.) He made a Shew of them openly, (an Allusion to Conquerors, who for a Trophy used to hang up the Armour and Ensigns of their conquered Enemies: So that Satan was outwitted in putting Judas on betraying, and the Jews on crucifying him:) triumphing over them in it.* He led Captivity captive, and as Conquerors used to bind their Captives to their Chariots, and lead them in triumph, so did he on the Cross. And by virtue of this Conquest the Elect are preserved and kept alive, and also kept from sinning irredeemably or unto Death, before their Conversion; and in due Time are actually reserved from Satan, and set against him.

Now we come to the second Thing observable, viz. That this Enmity to God is not removed all at once, Satan's

tan's Head is not bruised at first, either in his Person or in his Seed. He that has decreed the Enmity between the Godly and the Wicked, hath also decreed the Enmity between Grace and Sin, what is of Christ and what is of Satan in the same Soul. There is something in the Man who is in Christ, whereby Satan has Access to trouble and molest the Soul, he makes the poor Believer go halting, and makes all his spiritual Motions uneasy and ungraceful: Were it not for this, had not Satan some Part within us, we might laugh at his Assaults; and were it not for this, the World could not defile us, *1 John. 2. 15. Love not the World, neither the Things that are in the World, &c.* 'Tis true, Satan invaded Man, and prevailed, when he had no Part within him; but he has now far greater Advantage against us, we cannot hold him out, tho' we would, as Man might then have done; he has something within to open the Gates to him, he has a Party still in Arms for him within us, a whole Body of Sin that has many Members, and these all under the Law of Sin, and stir whenever Satan will, *Rom. 7. 23, 24.* 'But I see another Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. O wretched Man that I am, who shall deliver me from the Body of this Death.' And O how fierce are the Assaults of this Body of Sin, it made Peter swear against Christ; it made Ase rage against the Prophet, it made fierce Dissention between Paul and Barnabas; and there is no reconciling this Enmity *Rom. 8. 7.* 'The Carnal Mind is Enmity to God, for it is not subject to the Law of God, neither indeed can be.' It will not and cannot be subject to the Law of God. The old Man may be slain and mortified, but will never yield.

3 Obs. That all who side with Christ, must resolve to maintain Enmity and War against Satan, and that Party that Satan has in them. From the Day that one is born, there is a War begun, there is two Parties in the Man, and there is nothing the one does but the other opposes, so that neither Good nor Ill can be done with full Consent, or with the whole Soul. If Satan's Side carry it, Christ's Party dissents, and protests, and bears Witness against it. If any Good be set about, the old Man shall either make the Work to cease, or else somehow mar it, Satan shall have his foul Fingers in every Duty. All who lay Claim to Christ are bound to maintain this War, and hold up this Enmity; and think it a Mercy that God will let you call the better Part in you, *you yourself*, and the worst Part but *your Flesh*. Rom. 7. 25. 'So then with the Mind *I myself* serve the Law of God; but with *the Flesh*, the Law of Sin.'

4 Obs. That Satan and indwelling Sin are limited and bounded, the Guilt of Sin shall not outlaw the Believer; if the Serpent sting you, yet your Wound shall not be deadly, Satan may leave his Marks upon you: And indeed were it not for him who was lifted up after the Manner of the brazen Serpent, every Bite of this Serpent were mortal. This remaining inward Enmity will be working, and Satan will be snaking about your Heels, and seeking to entangle your Affections, (which are at the Feet of the Soul,) but he can come no higher than your Heel; he may darken your Light indeed, but its by corrupting the Affections; and when he has done all, he cannot extinguish Divine Light. Indwelling Sin may raise Sedition, and cause much Opposition and Disturbance to Christ's Kingdom within, but it shall not be able to dissolve his Government.

5 Obs. That all who Side with Christ and maintain this Enmity against Satan and his Seed, shall in the End

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vent be victorious, Christ in them shall bruise Satan's Head; for we must not think to hold our own, much less to overcome without him. Now concerning this Victory, 1. See that it is no Fancy to think that the weakest Follower of Christ that's often foiled, shall yet conquer Satan thro' Christ, ye shall not die of your Wounds, ye may trust to this first Gospel-Promise, that to this Day has never failed. 2. That when Satan is doing you most Harm, and getting most Advantage against you, he is nearest his Overthrow, when he is bruising your Heel, he hazards the crushing of his Head; this is Christ's fittest Way to destroy him, thus he makes Temptations work for Good, yea and defeats by Satan, he makes them strong by their Falls. This is a Part of the Mystery of Christ, yet is an established and experienced Truth; he would never let Satan touch the Heel but that thereby he might, to the greater Glory of his Wisdom and Grace, bruise Satan. Yet 3. Tho' this be a certain Truth that he will bruise Satan, yet has he not told us when, or what Way he will do it; may be not now, nor a Month, nor a Year hence, may be neither this Way nor any we can think of. It is enough for us to know that it is decreed, and that God's Faithfulness is in Pledge for it, the Day is coming that ye shall be Victors, and the Apostle tells us, it is not long to it, it shall shortly be, *Rom. 16. 20. And the God of Peace shall bruise Satan under your Feet shortly.*

Use 1. You that are out of Christ, see your Misery, ye are on Satan's Side, are Slaves to him, under Ham's curse, Servants of Servants, he has a Throne in you, he fills your Heart as *Ananias*, he entices to your Ruin as *Ahab*, his Will ye do, ye eat and drink and sleep for him. Who shuts your Eyes against Gospel Light but he? *Cor. 4. 4. In whom the God of this World hath blinded the Minds of them which believe not, lest the Light of*

the glorious Gospel of Christ should shine unto them. Who opposes and repels our Pleading for Christ? Who furnishes you with Cavils against Christ but he? They are certainly brutish that ingage in the Service of Tyrants, and that kill others, and daily expose their own Lives to promote the Ambition of others, or may be for their Bread, or a Name among such Fools as themselves; how much more these* who to gratify Satan, war against their own Souls. O, is it nothing to you to be under the malignant Influence of Satan; he has some brutish Pleasures to entice you, but they are only pleasant Poysons.

Use 2. Hereby prove yourselves, you are either fighting on Christ's Side, or against him; ye cannot be at Peace with Satan and Christ also. What know ye of the Conflict between the Flesh and the Spirit? Are ye chearful Actors in Sin, or are ye Sufferers by it, *Rom. 7.* beyond what ye ever found in any other Thing? Or is there any Protestation entred in Christ's Behalf, or in Behalf of the Spiritual Law of God? Is your Heel or your Head bruised by Satan? No doubt ye find something within you, ready to join with what comes from Satan; but do ye also find any Thing within, that's ready to comply with what comes from Christ, that falls in with Truth and Duties, with the Motions and Assistances of his Spirit? Finally, his Seed and Servants ye are whose Work ye do. *Rom. 6. 16. 17.* *Know ye not that to whom ye yield yourselves Servants to obey, his Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness.*

Use 3. Ye that are in Christ, think not to be free of Satan's Enmity. I speak not now of Enemies without, but look that he fire not the House within; expect an intestine War, you have Bosom restless Enemies, Satan can Muster many Corruptions within, Atheism, Pride,

World

Worldliness, Sensuality, Unbelief, &c. These all stand for Satan, and you are in more Hazard of them, than all the Enemies ye have without you. Therefore be not secure, this had almost undone *Peter*; keep Watch and Ward, especially when your worst Enemy is within you; and examine all that come and go to and from thy Heart, for 'tis Time of War. There be some who at their first Conversion, are zealous and vigorous in their Conflicts with indwelling Sin, who are much in Prayers and strong Cries, &c. but soon abate; and why? not because Satan and Sin are quite defeated and expelled, but because they weary to keep up a continual Conflict within themselves, and therefore at least make a Cessation of Arms; Satan lets them alone, and they let him alone; they go on smoothly in Duties, they find no Comfort in them, yet find no Trouble; Sin in the Heart prevails, yet is not grievous, because not opposed; so that there needs a new Conversion and a new Conquest (such as we have spoke of) *Matth. 12. 29. Or else, how can one enter into a strong Man's House, and spoil his Goods, except he first bind the Strong Man, and then he will spoil his Goods.*

4. Hence we see how poor weak Creatures come to be victorious, *Rom. 8. 36. Nay in all these Things we are more than Conquerors through him that loved us.* Were it not for Christ, he that overcame Adam in Innocency would easily defeat us: Its not for want of Adversaries that some get to Heaven, and not others; its not for Want of Temptations, the Angels had not these, yet fell; and some now have them, and yet not perish by them. 'Tis not for want of Sin within, Satan had no Part in Adam, yet overcame him; he has a Part in the Believer, yet cannot overcome him. 'Tis not from our willing, or working, or vigorous warring with Sin that we overcome, but its through him who

is the Seed of the Woman, yet not as such, or considered merely as a Man; Strength of inherent Grace secured not *Paul*, the aged and experienced Soldier of Christ. *Rom. 7. 24, 25. O wretched Man that I am, who shall deliver me from the Body of this Death. I thank God through Jesus Christ our Lord. So then, with the Mind I myself serve the Law of God; but with the Flesh the Law of Sin. 2 Cor. 12.* Christ is Captain of the Lord's Host; Angels could not keep themselves; were it not for Christ, we should soon be as Fishes in an evil Net. We see what a small Matter made *Asa* rage, *Jonah* fret to Death almost, *Peter* deny Christ and curse.

5. You that are on Christ's Side, be encouraged, he has already condemned Sin, and undone the condemning Power of it; and if you be his, its dying in you, indeed he inflicts a lingering Death on it, *Gal. 5. 24. And they that are Christ's, have crucified the Flesh with the Affections and Lusts.* Where it reigns, it kills, therefore he breaks its Power at first Stroke, which makes young Converts so tender, and so severe to it in themselves and others; if at any Time it makes head, he knocks it down again, yet not wholly; for he manifests the Sufficiency of his Grace now more in keeping up the Conflict, than in conquering: And ye have more Cause to fear the Sins ye are at League with, than those ye war with. 'Tis true the best Side is sometime worsted, but 'tis so ordered, that the Success Satan gets, tends to his Overthrow and the Believers Conquest. *Rom. 8. 36. Nay in all these Things we are more than Conquerors through him that loved us.* For Christ will not lose his own in the Believer, he never loses Possession, *Rom. 7. 18, 19.* he sins, yet consents not; and in Time Christ turns the Battel, and by little and little carries on a compleat Victory.

Is not this good News to you that are in Christ? Sin may vex you like the *Midianites*, but it shall not be your Ruin; he has not exempted you from Trouble for Sin, nor from War with it; and may be when one Head is cut off, as with *Hydra*, another starts up, yet it shall not out-law you, nor separate from Christ, nor be Gainer in the War, tho' it may in some Battel. What hinders then your Joy? Is it because ye see not your Sins lying dead (as the *Israelites* saw the *Egyptians*, for God has promised to cast them into the Bottom of the Sea, alluding to this,) in the red Sea of Christ's Blood; and are afraid that some Time or other they will undo you? But it shall as soon fetch Christ out of Heaven, as keep any of his Seed out of it, and shall as soon bring Christ to the Cross again, as send any of them to Hell. 'Tis true, *if ye live after the Flesh, ye shall die*, Rom. 8. 13. but 'tis true also, that the Believer cannot live in it, for *how can we that are dead to Sin, live in it*. Rom. 6. 2.

Now may be some will say, 'Tis indeed good News to hear that God has promised a Deliverer, that in *the Volume*, or in the *Head*, or *Beginning* (for so the Word signifies) *of the Book its written of him*. Psal. 40. 7. which some think relates to this first Promise; and 'tis good to hear that Christ shall subdue and defeat Satan and Sin: But what is that to me, how shall unworthy I apply this Promise?

Now to obviate Exceptions of this Nature, there are several Things considerable in the Circumstances of this Promise, which may meet with your Case: 1. The Promise was made to as sinful Creatures as ever were any, to *Adam* and *Eve*, who sinned against the greatest Light, the greatest Obligations and Favours, against the fairest Warning; who sinned most heinously against first and second Table, who sinned with a Design to dethrone

God, and make themselves like him, to the Overthrow and Ruin of their Posterity and all this by the Motion of God's greatest Enemy, and that in the Appearance of a creeping Beast, which bids eat that which God had forbidden, a Sin which all Mankind may be ashamed of: Yet notwithstanding of all this, they have this Promise made by the Lord's own Mouth to them. 2. It was made when no Means were essayed in order to the obtaining of it, it never came in their Heart to cry for Mercy; but when they were running away, then did these good Tydings overtake them; therefore thou who art begging for Mercy, may hope for it. If ye say ye are not using Means for it; I would not incourage the Neglect of them, yet would not lay too much Stress on them; they did not reject the Promise upon such an Account. 'Tis but a Temptation to think, thou cannot make Use of this Promise, art thou content of all the Parts of it, to war with Satan and Sin, as well as to have a Redeemer to fight and conquer for thee? If thou like Christ, and be satisfied to be on his Side, certainly it belongs to thee: Thou must be of one of these two Sides, now which like ye best? 3. This Promise is made as to great Sinners, so to such as were as little sensible of Sin as could be, there was no kindly Sense nor Heart-breaking for it, they hid themselves for Fear and Shame; yet when arraigned and accused for Sin, they will not take with it, *Adam* turns it partly over on God and partly on his Wife, she turns it over on the Serpent; were they like to have such a Promise made to them? then let no poor Soul be discouraged for little Sense of Sin; seek it, but be not troubled about the Measure of it; we must preach Christ and free Grace to all, may be a Gospel Promise will work that Sense of Sin, which otherwise thou cannot get. To conclude then, If ye have need of this Promise, take it: but be sure to take it altogether

ther, that ye side with Christ and war against Satan : and know that the Words have also the Force of a Command, and that to the whole Church, to all that hear the Promise, for so the Expression imports *Exod.* 20. 3, 4, 5. *&c.* Thou shalt have no other Gods before me, Thou shalt not make unto thee any graven Image, &c.

Now let us in the next place speak to the Words as they relate to Man's outward State : And concerning this, let us lay down some *Doctrinal Truths* from them.

I. That there is a decreed and stated Enmity between Satan and his Followers on the one Side, and Christ and his Followers on the other. Now

First, For the Parties, Satan he is the Head of those that oppose Christ and his Seed, he is always spoke of as the principal Party. *Rev.* 12. 7. *And there was War in Heaven, Michael and his Angels fought against the Dragon.* Who the Dragon is, see Verse 9. *And the great Dragon was cast out, that old Serpent called the Devil and Satan, &c.* *Rev.* 12. 13. *The Dragon persecuted the Woman which brought forth the Man Child, so Verse 17. And the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed.* Others do but war under him, they derive their Malignity and Enmity from him, and have as it were Commission from him. *Rev.* 13. 2. *The Dragon gave his Power, his Seat and Authority to the Beast, that is, to Antichrist.* Satan had his Seat there before, and the idolatrous Heathen persecuting Emperors were his great Vassals and Deputies : Now these failing him, he gives his Power to the Pope, and he becomes the Devil's great Lieutenant. Inferior persecuting Princes and Prelates are either Antichrist's Underlings, or they have their Power from Satan the same Way Antichrist has.

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If you say, *Are not all Powers of God*, Rom. 13. 1. and what Power has Satan to give? Answ. No doubt the Antichristian Power is from God, as a Punishment to the World, 2 *Thess.* 2. 10. *Because they received not the Love of the Truth, that they might be saved: for this Cause God shall send them strong Delusions, that they shall believe a Lie.* Yet it is from Satan, if we consider the Nature of it, the very Office itself of Popes and Prelates being contrary to the Word of God: or the Things wherein he arrogateth Power, and also if we consider his Way of coming by it, and his blasphemous and Tyrannical Manner of exercising it, of all which Satan is the Author, as he is of all Exorbitances of every Government that are to the Prejudice of the Godly. Hence, as the Worshipers of Antichrist are said to worship the Dragon, who gave Power to the Beast, Rev. 13. 4. so the Allowers and Admirers of any wicked Constitution in Church or State, or any Power that is levelled against Christ and his Seed, do in so far own Satan the God of this World, and in so far declare themselves to be on his Side, and join Issue with him.

If any object the Horror and Hatred Men have naturally at the Devil, how then come they to be on his Side? *Answ.* Whatever Hatred natural Men have at the Devil, and Horror they conceive at his Appearance, as a Creature of another Order, and powerful Spirit, represented also as malicious and envious at the good of Mankind; yet it is clear that they conspire in their Enmity to God, and Christ, and his Seed; there's a fundamental Friendship with him even when they are blessing themselves from him, and speaking against him; even as there is a radical Enmity in Sinners to God, tho' Custom or Education it may be has taught them to speak well of him. Satan is the God of this World, and tho' he be a Tyrant, and keeps

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Sinners in Bondage, and ruleth them at his Pleasure, yet sometimes he personates a Servant to them, and ordinarily imployes them in such Work as is suitable to their corrupted Nature, and takes such Ways with them as are pleasing to their Flesh; so that there needeth no Force to keep them in Servitude, they are so well pleased with their Lord, that his Fetters are as Gold Chains to them; yea some of them are so far transformed into the Spirit and Image of the Devil, as to commit such prodigious Acts of Wickedness that One would think humane Nature, corrupted as it is, should tremble at; and in nothing has this appeared more than in the Prosecution of this Enmity in those horrid and diabolick Methods and Arts of Violence and Cruelty, that have almost in all Ages been invented and used against the Godly. And as for that Dread Men commonly have at his Appearance, it is known how easily they are familiarized, yea he has taught Men to call evil Spirits, Familiars, good Neighbours, &c. And how many are in expresse Covenant with him, there is no Man can deny this, but with the same Breath he denies Christ, the Scripture and Experience; (this is credibly reported of 17 Popes one after another,) and in most, if not all Places of the World he has been, and in many yet is, visibly worshipped, and hath a Neighbourhood, or rather a visible Kingdom among them.

Secondly, Against whom, and what, is this Enmity of Satan and his Seed levelled. Answ. 1. Primarily against God, he is an Adversary to God and Holiness; and so to Jesus Christ as God, and also as Man, because he had so much of God in him more than any Man; and to the Saints, because of their Relation to God and Christ. His Enmity to God appears in his whole Design and Business, more particularly in his blasphemous Injections into the Minds of poor Creatures, and in his using the Tongues of some that he possesses to blaspheme God. And indeed

deed his enticing of Men to War against Heaven with their Tongues in Cursing and blasphemous Oaths, where there is neither Profit nor Pleasure to allure them, is a sufficient Evidence both of the Devil's and of Man's Enmity to God. 2. This is levelled against Jesus Christ, how early stirred he up Persecution against him, as soon as he was born, and did all he could against him. And such an Enmity has he to his Name, and to the very Shadow of Christianity, that he will admit none into a strict Confederacy with him, till they have renounced Christ and the Sign of their Dedication to him. And O what an astonishing Meditation is it to think, that Spirits once so wise and holy, should have fallen into such Depths of Sin, or risen to such a Height of Indignation against infinite Holiness and Goodness, that now their only Scope and Delight should be to dishonour God, and to mar his Work in the World, and his Image in Men; and what an astonishing Witness is this of the Patience of God, we wonder he bears so long with Men that are Vessels of Wrath, who are but like Grass in the House Topes; whereas he has suffered Satan for several Thousand Years to range and tyrannize up and down the World, and yet this mars not the Beauty and Lustre of God's wise Government of the World. 3. This Enmity is also levelled against the Followers of Christ, all the Actings of evil Spirits in the World have a Tendency to Mens Hurt, (whatever Friendship they may pretend) and it is not any outward Concern of Mens that they especially intend to ruin, and are at such Pains and Labour to undo, it is the great and eternal Concern of their immortal Souls that they level at, they envy them that Happiness which they are out of Hope of; as their Hatred to God and Christ, is hightned from their passing by them, when they choosed and redeemed some of lost Men. Now as the Lord designs his Peoples Good by the seeming contra-

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ry Dealings with them, so does the Devil by his contrary Methods intend to hurt them ; whether he tempt, or forbear to tempt ; whether he solícite *Peter* to hinder Christ's Sufferings, or prompt *Judas* to further them ; when he seems asleep, and when he rages, there's as much Enmity in his Peace as in his War ; if he keep Truce with such as are explicitly or implicitly in Covenant with him, it is but for a While. Now this Enmity is chiefly against the Church or Churches, where he can get a true visible Church, *Rev. 12. 13.* it is with *the Woman*. Where we see also that God's special Preservation of his Church, and disappointing or frustrating hellish Designs against a Church, do greatly gall Satan, and exasperate him against them, *when the Dragon saw that he was cast unto the Earth, he persecuted the Woman which brought forth the Man-child. And Verse 17. The Dragon was wroth with the Woman, the Earth having helped her ; (sometimes God makes carnal Men helpful to his Church and restrains their Enmity ;)* Why ? The Woman had done him no Wrong, was only escaped. And this diabolick Disposition we may clearly see in his Seed ; there's nothing pains some so much, as that they cannot do some Mischief to the People of God. Do we not see some acted with Fury and insatiable Cruelty against the People of God, without the least Provocation, beyond what Men express in other Cases, and beyond what Men's natural Enmity to Truth and Holiness does ordinarily carry them, even such Fury, as discovers some violent Excitement from Hell, and carries a lively Resemblance of the Devil. Now *Vers. 17.* We see also that when Satan cannot find a visible pure constituted Church, there he bends his Malice against single Professors that keep themselves pure from the Corruptions of the Place they live in, they are there called the *Woman's Seed*, he went to *make War with the Remnant of her Seed.*

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The Description of these is worth our observing, *Verse 17.* *They are such as keep the Commandments of God,* that is meant in Opposition to these whose Religion lyes most in Obedience to Customs, Traditions and Commandments of Men, whereby they make void the Institutions and Commandments of God. 2. *They are such as have the Testimony of Jesus,* that is, that bear Testimony to him in all his Offices, in Opposition to these who by their Ceremonies, humane Satisfactions and Self-righteousness deny Christ to be come in the Flesh; and also to these who deny or incroach upon any of his Offices. These two contain much of the distinguishing Characters of the true Church, and true Members of Jesus Christ, from the false.

Thirdly, As for the Nature and Properties of this Enmity between the two Seeds,

1. 'Tis for no private particular Quarrel: O what a bitter Antipathy do Men manifest even to these from whom they never received any personal Injury, their own Hearts must tell them that it can be from nothing but the Appearance of the Image of God in them; their pretending to hate their Hypocrisy is vain. For 1. Under this Pretence Christ and the Godly of old were persecuted. 2. Why do they not hate the openly prophane, who yet call themselves Christians, and are angry when denied the outward Privileges and the Seals of Christianity? 3. How comes it that the holiest and sincerest are most hated, and that the looser any Professor be, he has the more Favour from them? Let them run with them to their Excess of Riot, and they can be one with them; let them but see that ye have no more Religion than they have, and ye may gain their Friendship. Some pretend their Disconformity to the publick Laws; and indeed on this Foundation were all the Persecutions almost of former Times bottomed, the wiser Heathens even in the

the primitive Times brought it to this. But (1.) Whence is it that Laws come to be enacted and levelled against the Godly? what Disturbance does the Purity of Religion create to the publick Peace? Is there no Prejudice to the Publick by Comedians and Stage-Players? And is there so much from Ministers preaching Jesus Christ. Are Meetings for the Worship of God the only dangerous Assemblies? When yet our Adversaries do not so much as pretend that there is any Thing in our Worship contrary to the Scriptures. 2. Whence is it that everywhere these Laws that are levelled against Christ and his Followers, are with more Care and Severity executed than other Laws, yea than Laws against such Things and Persons that are apparently dangerous to the Publick? Whence is it that ordinarily Men outdo in the one, and come short of the Law in other Cases.

2. This Enmity is universal in all the Seed of the Serpent against all the Seed of Christ. It is not lately taken up, but has shewed itself in all the Ages of the World; and in every Place where Christianity has been or is known. Parents transmit it to their Posterity, and the Children serve themselves Heirs to it, and consequently to all the Effects of it from Cain, &c. *Matth. 23. 35. That upon you may come all the righteous Blood shed upon the Earth, from the Blood of righteous Abel, unto the Blood of Zacharias, Son of Barachias, whom ye slew between the Temple and the Altar.* And is it not apparent that the calmest of them, and such as have been much polished and civilized by Religion, yet have a bitter Prejudice and secret Workings of Heart against the Power of it, and will upon Occasions break forth in Rage against it where it appears. There want not clear Evidences of this, even in the most calm and peaceable Dispositions, and such in whom this Enmity is most restrained, and who profess great Friendship and Favour

to Christ and his Followers; yet cannot endure the shining and condemning Light that's in the truly God by, but reproach, censure and hate them, for having that which themselves would be thought to have. Yea such is this Enmity, that let the godly be never so quiet and peaceable and useful in the Societies they live in, it is never the less: Yea such is it, that no natural Bond or Relation can extinguish it, no Friendship and no Bond in Nature so firm but it can break and dissolve. No sooner gets Christ a little footing in a Family, or Town, or Village, but there is Discords and Jarrings, Satan and his Party take the Alarm. As soon as any Thing of Christ appears in One, he is as a Sign and a Wonder to a profane Generation, the World is like a Step-mother, and nearest Friends change their Countenance.

3, This is an irreconcilable Enmity, this Controversie could never be taken up nor composed, the Hatred is so rooted, that the wisest and greatest Reconcilers and Peace-makers could never yet unite these two Parties, no more than they can alter Mens Natures; 'tis Folly to think or talk of reconciling them, this Decree of Heaven is stronger than the Decrees of *Medes* or *Persians*. Men may talk of Accommodations and Comprehensions and Condescensions, they may talk of Prudence and Moderation, and mutual Forbearance, and dispensing with some Things for Peace-sake: But can Light and Darknes, can Heaven and Hell agree? There may be healing Methods found out for uniting the Godly, when differing in some Particulars, their having one Spirit and new Nature is a good Foundation for Agreement: But for the unsanctified, the Godly differ from them not so much in Opinions and outward Practice, as in their Spirit; so that tho' they should unite so far as to profess the same Truths, and worship God in the same outward Manner, were there never so much Uniformity in these

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Things, yet can they never cement, nor come to any kindly Union of Spirit.

And all this we may see in our Day, this Enmity was never more manifest, there is a Party driving Satan's Design, there be various Forms amongst them, but all conspire against the truly Godly, as *Edom, Ammon and Amaleck*; and there is a Party that maintain Christ's Cause, that keep the Commandments of God, and have the Testimony of Jesus, tho' under divers Denominations also: And that the others Quarrel with them, is meerely from the old Enmity. were easie to make out. It is manifest that whatever different Notions Men have of Forms of Worship and Church Discipline, yet the Matter lyes not there; for how unlike are they to many godly Persons of the former Generation, and to some yet in outward Communion with them, who professed the same Principles: And what a kindly Sympathy and warm Side have they to the Profane, and to Papists, from whom they would seem in their Principles to differ more than from us. O see here your Temper and State by Nature, and bless God, if he has slain this Enmity to Christ, and brought you over to his Side.

What remains in the Text I shall in a few Words solve. 2. *Then observe*, That as the Lord hath decreed this Enmity, so he has decreed that Satan shall vex Christ and his Followers, he shall bruise their Heel; think not to get to Heaven without some Hurt, or something that will make thee halt; reckon upon it, to bear the Marks of Satan and his Seeds Malice.

3. *Observe*. That God has bounded the Vexation that Satan and his Party shall give to the Godly, fear no great Hurt from them, their Wound is not deadly; it comes not near their Heart. Inded they are said to make War with the Saints, and overcome them, Rev. 13. 7. But that's only in their outward Concerns,

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and over their bodily Lives; the Lord will not have you to think much even of that, but to count temporal Death as a Hurt only in the Heel. Compare that with Rev. 12. 11. *And they overcame him by the Blood of the Lamb, and by the Word of their Testimony, and they loved not their Lives unto the Death.* Rom. 8. 37. *Nay in all these Things we are more than Conquerors through him that loved us.* Psal. 44. 17, 18, 19, 20. *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant. Our Heart is not turned back, neither have our Steps declined from thy Way. Tho' thou hast sore broken us in the Places of Dragons, and covered us with the Shadow of Death.* See the worst Satan and his Party can do, you are above them; if they bite your Heel, 'tis no great Skaith.

4 *Observe.* That Christ and all that side with him, shall certainly be victorious, Satan's **Head** and the Head of all his Followers shall be bruised; as sure as they now hurt your **Heel**, their **Head** shall be *bruised*. Think on this ye who are ready to say, that it is but Folly to withstand the Spate of the Time, and therefore would either yield when Trials are sharp, or would be at composing Matters, and composing a little with Satan's Party: for it is certainly decreed, that they shall lose the Day, and that Christ and his Followers shall be the last in the Field, and who will join with a Party that they are sure will be broke, whatever Success they may seem to have for a while. Let this help your Faith, shall Satan and his Party prevail? Shall they extinguish the Light of the Gospel, or hinder the Progress of it? Shall they pluck the Stars of the Churches out of Christ's Hand? Nay, no more than they can hinder the Sun to rise, or the Moon from giving it's Light, or the Sea to flow. Then fear not Papists or Prelates, that shall die and wither like the Grass. Antichrist and all his Party are now ripening

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fast, and are like Fewel drying for the Fire, *Tophet* is prepared of old for them, yet a little while and they shall blaze and flaine, the Breath of the Lord like a River of Brimstone shall kindle them. Their Enmity is chiefly levelled against Christ, and against the Godly for his sake, and ye doubt not but He is able to conquer Satan, and shall not the Saints share in his Conquest? Ye need not doubt of Satan's Overthrow, since Christ is his chief Party.

5. *Observ.* That the most compendious Way for Satan and his Party's Ruin, is their attempting against Christ and his Followers, the biting of their Heel; when they are doing most Mischief, they are nearest his Strokes, they are now within his Reach. This was clear in Christ's Sufferings, wherein Satan and his Party were active; by his Death he slew him that had the Power of Death, he set his Foot on the Serpent's Neck. When they bite his Heel, he will strike out their Teeth, he'll trample on them with his Feet of Brass, and break them with his Mace of Iron like a Potter's Vessel. When ye see the Serpent's Seed busiest biting the Heel of the Godly, ye may say, Now God is about to set his Foot on the Neck of his Enemies, he takes the shortest and wisest Way to ruin them.

6 *Observ.* From the Time that this Promise of the Enemies Overthrow was given to the Church, that Deliverance waits not for our good Frame. *Adam* and *Eva*, were lying securely in Sin without Sense of it, unwilling to take with it, using no Diligence for their Relief. There is little Regrate for Sin amongst us, and small Appearance of the Ruin of the Churches Adversaries, yet who knows how soon the Vengeance of the Temple may overtake them. This Promise could not be but a perfect Surprisal, and so is ordinarily the Accomplishment of it also, both as to the spiritual Salva-

tion intended in it, and as to the outward Deliverance to the Church that it contains.

Now to conclude, Ye see here that in this one Expression, given forth as with one Breath, several Things inseparably connected together. Here's the first Intimation of a Redeemer; and of Redemption, and at the same Time, we are told of a Warfare with a wicked Party, with whom we must debate, and from whom, also we must suffer. These we must by no Means separate, ye must be content to contend with Satan and his Party, and resolve to have your Heel bruised by them, ye must defy the worst they can do, else ye must quit Christ and his Party; cleaving to Christ and warring against them are joined in one Article, yea, are the first Clause in the Gospel Writs. If ye count Christ's Cross your Crown, ye shall have Pain and Portion with him, if ye will not debate with Satan and his Party, and fight under Christ, think not to get any Good by Christ. You see the Terms then, choose you.



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